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vangelistic Services • •



Suggestions as to Plans, Methods,
Etc., by the General Assembly's
Committee on Evangelistic Work.



Compiled by Rev. J. F. Carson, D. D.
Chairman of the Literature Committee.

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Evangelistic services

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BY THE

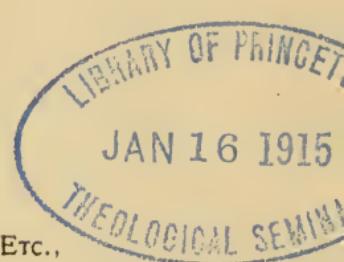
GENERAL ASSEMBLY'S COMMITTEE

ON

EVANGELISTIC WORK.

Compiled by the **REVEREND J. F. CARSON, D. D.,**

Chairman of the Literature Committee.





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Rev. Fred A. Randall

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78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

Contents.

	PAGE
I A Call to Prayer and an Appeal for Action	9
II Action of the General Assembly	10
III The General Assembly's Committee on Evangelistic Work	10
IV Statement of the Committee	12
V The Outlook	13
VI The Great Need of the Church	14
VII The Revival Needed	20
VIII What is Our Power	27
IX A Presbyterial Conference	33
X The Influence of Riverdale Conference	36
XI Prayer in Revival	38
XII Evangelism among Rural Churches	45
XIII Organizing the Forward Movement in the Individual Church	47
XIV Suggestions for the Work	51
XV Getting Ready	56
XVI Preparation for the Services	59
XVII The Committees	62
XVIII After the Sermon in an Evangelistic Service	68
XIX The After-Meeting	71
XX How to Aid Inquirers	74
XXI The Inquirer's Card	76
XXII After the Meetings	78

XXIII	Personal Work	80
XXIV	A Committee of One Hundred	85
XXV	Dr. Stebbins' Work	97
XXVI	A Good Plan	99
XXVII	Two Bands	102
XXVIII	The Conversion of Children	104
XXIX	Age of Conversion	108
XXX	Decision Day in the Sunday School . .	111
XXXI	Summer Evangelism	118
XXXII	The Philadelphia Tent Movement . .	120
XXXIII	The Organization of the Tent Move- ment	124
XXXIV	Revivals Temporary	127
XXXV	Suggestions from Observation . . .	128
XXXVI	A Pastor's Suggestions	130
XXXVII	Suggestive Paragraphs	131
XXXVIII	The Parochial Mission of the Episcopal Church	134
XXXIX	Catholic Missions	141
XL	S. S. Evangelism	146

Foreword.

The General Assembly's Committee on Evangelistic Work does not advocate any special method of conducting Evangelistic Services. The Committee was appointed "to stimulate the churches in Evangelistic work," and not to push any special theory or method. But so many pastors and Presbyterial committees have written for suggestions as to methods of organization and plans of work that this little book has been prepared. It is an answer to a demand. Methods of work will differ in different localities. The conditions of the work to be done, the circumstances in which the work is to be done and the temperament of the people who are to do the work will determine the method. If Saul is to slay the Philistine, he had better put on his full armor and select his truest sword; but if David is to battle with the giant, the simple sling and the smooth stones will be better for him. No one should be bound by another's method. The work is fixed, the method is flexible. If one method fails to accomplish the end desired, another should be tried. The result is everything. Bishop Aldheim, of the seventh century, finding that the people did not come to his church, took his harp and standing on the corner played so sweetly that the crowd gathered to hear him, and then he preached to them the sweeter message of grace. I do not urge the use of the harp, but I plead for the spirit that was back of the harp, the Pauline spirit that will cry out: "I am made all things to all, that I might by all means save some. And this I do for the Gospel's sake." Our business is to reach the people, and to accomplish that we must be ready to employ any means as auxiliary and supplemental to the regular church service. The methods which are outlined in this book are methods which have been used successfully. They can be adopted in any church or community, of course with such modifications as the church or community would demand.

The vitalizing power of any method is the presence of the Divine Spirit. The church must not count too much upon machinery. She must lean back upon the Divine Power, Power that is waiting to energize Itself in and through us. Dr. Charles A. Parkhurst has well said that there are "workers in the cause of Christ wearing themselves out, shortening their lives and exhausting their powers because they will operate the machinery of the Church by their own sheer strength when they might belt the ponderous mechanism of the Church to the enginery of the sky, and prolong their own serviceableness by letting spiritual agencies, like industrial ones, be bound back to the dynamics of Heaven and worked by the inspiration of the Almighty." The most urgent necessity in the Church is not methods, but power; not information, but inspiration; not schooling, but baptism. Let us pray for this baptism on the whole Church as her full equipment for Evangelism; a baptism for the minister, for the elder, for the deacon, for the trustee, for the Sabbath School superintendent, for every member of the Church; such a baptism as will arouse the Church and send her forth on her divine mission to the world. Our common and comprehensive need is the inspiration of the Spirit, with all the wisdom and power which that involves, so that we may work all our plans and methods with the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever.

J. F. CARSON.

CHAPTER I.

A Call to Prayer and an Appeal for Action.

JOHN H. CONVERSE, LL.D.

The time is ripe for a forward movement. The hearts and consciences of the people are aroused to its necessity. The obligation resting upon us to give the gospel to every creature is broad and binding. We must not only offer the message of salvation—we must "compel" the people to come in. We must recognize that new methods are demanded by new conditions. Our churches are not able in their ordinary operations to fulfill the command of our Lord and Master. They are too often an end in themselves, when they should be a means to an end. They should form the basis of operations. From them should go out the impulse for the upbuilding of the Kingdom. Personal effort is supremely necessary, and every possible method is obligatory which will effect the object.

Let us invoke the guidance of the Holy Spirit, that we may have wisdom to plan and to execute. Let us deepen our sense of duty by prayerful waiting upon God, but above all things let us go forward. Let us make it a part of the Twentieth Century Movement, not simply in behalf of our own Church, but, above all, in behalf of the multitude of the unsaved.

CHAPTER II.

The Action of the General Assembly.

At the meeting of the General Assembly of the Presbyterian Church in the U. S. A., in Philadelphia, in May, 1901, the following resolution was unanimously adopted :

“ WHEREAS, It is the obligation of the Church as a missionary organization to carry the message of salvation to every creature ; and

“ WHEREAS, To this end, as part of the Forward Movement of the Twentieth Century, evangelistic services, so called, may be made, with the Divine blessing, a powerful and efficient factor, especially in our cities ; therefore,

“ RESOLVED, That the Moderator be requested and authorized to appoint a special committee of twelve, to consist of six ministers and six elders, whose duty it shall be to stimulate the churches in evangelistic work ; to consider the methods of such work and of its conduct in relation to the churches, and to report with recommendations to the next General Assembly.”

CHAPTER III.

The Committee on Evangelistic Work.

In accordance with the resolution adopted by the General Assembly, the Moderator appointed as the Committee on Evangelistic Work:

Mr. John H. Converse, Chairman,

500 N. Broad Street, Philadelphia. Pa.

Rev. George T. Purves, D.D.,
30 West 58th Street, New York City.

Rev. J. Wilbur Chapman, D.D.,
631 West End Avenue, New York City.

Rev. W. J. Chichester,
Indiana Avenue and 21st Street, Chicago.

Rev. S. S. Palmer, D.D.,
49 N. Ohio Avenue, Columbus, O.

Rev. John Balcom Shaw, D.D.,
397 W. 104th Street, New York City.

Rev. George P. Wilson, D.D.,
516 M Street, N. W., Washington, D. C.

Mr. John Willis Baer,
Tremont Temple, Boston, Mass.

Mr. James I. Buchanan,
Pittsburg, Pa.

Mr. S. P. Harbison,
Brighton Road, Allegheny, Pa.

Mr. E. A. K. Hackett,
Fort Wayne, Ind.

Mr. Charles S. Holt,
131 La Salle Street, Chicago, Ill.

The lamented death of the Reverend Dr. George T. Purves made a vacancy on the Committee which the Moderator of the General Assembly filled by the appointment of the

Rev. J. F. Carson, D.D.,
243 Jefferson Avenue, Brooklyn.

CHAPTER IV.

Statement of the Committee.

First—We hope to be able with your help to stimulate evangelistic efforts throughout the bounds of our entire Church. Such work we believe to be of inestimable value, and at the same time we realize that it should be carefully regulated.

Second—We would suggest, wherever it is possible, and particularly in the larger cities, that summer services be conducted after the manner of the Philadelphia tent campaign. It will be our pleasure to furnish you with information concerning the organization necessary for such a campaign.

Third—We also suggest that great good might be accomplished by special conferences arranged for pastors and church officers. Such gatherings could be held in the fall, possibly in connection with the regular meeting of Presbyteries. The annual meeting of the members of the New York Presbytery at Riverdale has been of great value to the pastors in their winter's work. The members of this Committee would be glad, whenever it is possible, to attend such gatherings, or they may, in case of their inability to be present, be able to suggest the names of those whose services would be most helpful.

Fourth—We believe that a time of great spiritual blessing is just before the Church, and we desire with you to make this year's work the best ever known. We are prepared to suggest to you for your consideration the names of thoroughly approved and successful evangelists.

In order to assist the Committee in the discharge of its duty, suggestions are invited as to what may be done for the accomplishment of the object in view, and information is requested as to methods already tried, whether successful or otherwise, and as to the requirements to meet local conditions, etc.

If we can do anything to further the interests of our beloved Church in general and your work in particular, please command us.

CHAPTER V.

The Outlook.

BY THE REV. FRANCIS A. HORTON, D.D.

Temple Presbyterian Church, Philadelphia.

A very manifest presence of the Holy Spirit is recognized by us all. An hour's prayer in Philadelphia Presbytery on Monday was tender with the Spirit's presence. Another will be held on next Monday (November 11th) at 4 P. M., just to hold ourselves before Him, to be led, empowered, used. I am sure that the day of the "setting up a standard" has come. We must rally to the standard. The plan of battle is His. But there shall be fighting all along the line and the Old Gospel will win. I cannot say more than this. We are calling our people to the rallying place. We are looking for the coming in of our Leader. We are ready to follow. This is our attitude. The atmosphere, clerically, is full of spiritual electricity, diffused sheet lightning—it shall be collected, we believe, soon, into flashes, bolts. When all is over there will be an end of all hostile criticism for a long period. A day of great work is ahead of us. Not far.

CHAPTER VI.

The Great Need of the Church.

BY THE REV. W. F. DICKENS LEWIS, M. A.

Rodney Street Presbyterian Church, Wilmington, Del.

From time immemorial God has specially manifested His mighty power in the outpouring of His Spirit to the Church. The Church would be without conspicuous mark in her history did these marked seasons of grace remain unwritten. They have been seasons in which the graces of the Christian which possessed a believer's heart have been requickened, relieved or revived. The direct fruits of such a quickening have been conversions into righteousness from an impenitent world. These seasons of manifestly deep power and grace in the Church have not been produced by any mechanical evangelism or sensationalism. They have not been produced by letting loose all the powers of sympathy and passion, nor by exciting the nervous system, nor by dethroning the will power and judgment, but by the church, herself, being aroused from her slumber to supply the need, satisfy the want or replenish the dearth within her.

Perhaps there has never been a time in recent years when the Church of the Lord Jesus Christ has been in so much need of a very deep awakening. Many good men have, in their lament of the fact, tried to explain these times of torpor, small attendance and small success. We have much machinery, culture, money and organizations, but they are bound with the shackles of indifference and a seeming palsy has smitten them with impotence.

Sleep—whose chief characteristics are unconsciousness, indifference, darkness and helplessness—has seized steady hold upon the Church. Sleep not aroused becomes death. The Church when she deepens in her worldliness soon rots away or else, for very lack of nourishment goes to the other extreme of fanaticism and insane superstitions. Religious life has been reduced to a very low ebb in some places of Christendom to-day. We see little depth of religion and a great onrush to religion's ritualistic externals. There has been much intense earnestness that has been superficial. The might of God has not elevated the soul nor glowed the heart with sacred love. We say the Church is dead. We summon an evangelist to come to revive us. His efforts are but for a passing moment. What is the matter? Ah! here is where the Church's greatest need is to-day, not for a spasmodic revival, but for a deepening of that ancient power and an awakening in long neglected principles. Many busy pastors, who know and love the people of their parishes far better than any evangelist, will attest in the words of one of them "that the eagerness after pleasure, wide-spread artistic and literary culture, compromising attitudes to worldly materialism are eating the very life out of thousands in our churches, and lowering their fervor, so that we see a deepening torpor settling down on quiet corners, a passing away of grey hairs leaving no successors, of growing difficulties and lessened power to meet them that makes you sometimes almost despair."

The crying need of the Church to-day is the solution of this problem. She is able to do it if she hastens back to those fundamentals which in the history of the Re-

formed churches have not only made her but have laid their *imprimatur* upon her apostolic power. How shall she do it?

I. *Sin* has got into the church. She must get rid of its compromising spirit, not by advocating a state of sinless perfection for the individual life of the Christian. This extreme is the greatest heresy that lays hold on the life of anxious, emotional Christians. But by exalting the lofty character of God and bringing back to herself the consciousness of this holy presence. "He that keepeth Israel shall neither slumber nor sleep." Steeped in worldliness the Church has lost sight and has become terribly unconscious of the Holy Presence.

There is a levity and great lack of deep thoughtful reverence in pulpit and much more in pew. Parents have lost sight of God and, reflectively, the child loses sight of reverence for its parent. Parental authority is beginning to lose its control in many of our so-called Christian homes. The example of devout piety by the head of a Christian household is becoming almost in some churches a thing of the past. To many such the Church is becoming a place of mental entertainment, of intellectual attraction instead of a place of reverential worship and deepened communion with Christ. There is no deep sense of the heinousness of sin and the majesty of God. Religion is a fitful sort of life, a variation of mental excitement and insensibility to all such.

II. *Worldliness* has got into the Church and is making terrible inroads upon her sacred precincts. It is manifest everywhere in her worship, in her organized Christian work and in her corporate life. Not all the members of the Christian Church participate in the ex-

ercises or the worship. Many of our churches expect paid choirs to do the work in this one single matter for them. We are not disparaging paid choirs. Far from it! We only wish that every member of the quartet of these churches in which they are paid was a devout, earnest, thoughtful Christian. In this act of common worship there is an unquestionable benefit. Music always unites those who sing together. Music is one of the handmaids of religion and a church that eschews its right and proper use will be sure to be a "cold and stunted member of the Body of Christ." But here is where the influence of the world is seen in direct bearing on Christian worship. A church that does not sing is a dead church. What sadder spectacle and greater mark of spiritual death is there than a church in which a congregation silently sits and listens to a performance rendered by choir from a musical point of view artistically whilst the tune wanders around, lonely and unbefriended by the people who have lost the social, helpful and edifying power of making melody in the hearts unto the Lord. There are many people incapable of making a false note, with voices sweet as a bird, who because of a deep, pious, Christian life, make you share their heart throbs and you are lifted out of yourself into a heavenly place. Why? The grace of God and the experience of a deep life is in the singer's heart. Happy is the church that has such an one as that in its paid choir, and happy the pastor who has not been affected by the materialistic dross of the world on this vital point of the Church's worship, and happier still the pastor who has a singing congregation. It, therefore, follows that the music of the sanctuary should be such as all would join in it to the best

powers. "The cadences of hymn and chant and psalm should be but the vocal and harmonious outflow of an inner experience in a stream of music." Martin Luther was wont to say, "The Devil hates a hymn, but likes music." He never said a truer aphorism than that. Many a pastor can affirm its truth. Spiritual life manifests itself by spiritual activities, and a Christian Church that with enthusiasm performs this part of her worship will go far to rid herself of the frost that has fettered her springs of action. Thus have we limited and restrained the power of the Holy One of Israel. Our Church must get back to her fundamental principles in this respect.

By unconscious compromise with the world we have deteriorated from apostolic power by making less of sin and selling our birthright to the insidious worldly undercurrents in the Church, we have become despiritualized, and we have tried to repair the disease by sudden galvanic shocks or "arbitrary jets and spurts of Divine power," and in an intense earnestness in this matter we have neglected to go to the root of the whole matter. Memory recalls it! Deluded souls in life's record-book daguerreotype it! A defrauded eternity and the conscious presence of God neglected in the facts of daily experience tell it! Every department of life bears emphatic witness to the truth that a sentimental, maudling, enfeebling idea of religion has seized hold of men's minds because the church has through sin, worldliness, lethargy, indifference and popular usage drifted from her moorings. "Ye are not straitened in Me, ye are straitened in yourselves."

III. The question here suggests itself. What is the best way for a parish to be evangelized? Many

methods and instrumentalities may be adapted to different parishes, but the writer has found without diminishing the effect or the work of a traveling evangelist that no one can so well adapt the truth to his people as the pastor in his office of an evangelist. Revivals of religion in our Calvinistic system are not "gotten up." They come down and are born of God.

With a prepared Church whose members are not drowned in worldliness on the one hand or enthused with fanaticism on the other hand, the pastor can bring the Church as "light and salt" into the world and the world in penitence to the Church that has been redeemed with the blood of her Lord and Master. Some things of great pith and moment suggest themselves for the Church to be prepared for the work of evangelism.

I. Let the method of *family worship* and the broken altars in our Christian homes be restored. When we lose sense of God in our homes can we expect to find Him in the sanctuary? No, never! Nothing so purifies, elevates and sweetens society and saves it from worldly indifference to religious truths and principles as this. No day thus begun or closed can pass unhallowed. It is a blessed custom whether the prayer is read or extemporized, and brings with it a sweet benediction. With it, evangelism is a power; without it, it is a failure.

II. A greater regard for the *sanctity of the Lord's Day*. The writer is not a sabbatarian, nor desires to put an embargo upon the legitimate pleasures of life, but when the Christian Church lowers the standard, when the body of believers is indifferent to the claims of God's holy day, are we to be surprised that the world should forget the *worthship* (*worship*) of God and in

dulge in golf and dinner parties, heedless of the result, on the Lord's Day ?

III. The *catechumen class* should be revived, in which instruction in the principles of our holy religion should be given to the youth of the Church, that, as a result of it, they might be confirmed into it, a term used by John Calvin, but lost by us. Many a man in the experience of his life can date back the deep change of and first steps of godly pious religion in his life to this class. Religion is a life and a gradual growth, not merely a spasmodic, passing, mechanical emotion.

IV. The Church is thus prepared. She is then equipped for personal work and for multiplied victories. The pastor of that church is ready for evangelistic work. Let him call in a *brother pastor* who is as active as he is in the pastorate. Let that brother pastor preach whilst the minister is among the people, seeking them from house to house. An active pastor is the very best man for fully organized churches, with officers and ministers, for the work of evangelism. Traveling evangelists are for waste and destitute places.

CHAPTER VII.

The Revival Needed.

BY THE REV. J. F. CARSON, D.D.

A revival means the quickening of life. The idea of revival is associated with the salvation of men. That is the result of a revival, but it is not the revival itself. A revival is the awakening of an existent, but dormant life. It can be predicated only of God's people. Their graces and activities are quickened, and as a result, sinners are

converted. When you get the Church right, there will be no doubt about conversions. There is need of a revival that will begin with the minister and end not till it has touched the most obscure member of the church.

The revival needed is five-fold. First, there must be a revival of the faith of the Church. I do not mean a quickening of faith in the sense of belief in the Word of God and its great doctrines. Here and there, there may be some doubt of these, but on the whole, the Church has as strong a hold upon the Scriptures to-day as she ever had. There is no doctrinal unsoundness pervading and paralyzing the Church. Error has not touched the Church with its palsied hand. The great doctrines of sin and its atonement, life and its regeneration, death and its judgment are being preached; the cross and the tomb and the throne of the Redeemer are witnessed to as faithfully as was done in the apostolic days. But the Church has not the apostolic statistics to recite. These are apostolic statistics: "The Lord added to the Church daily such as should be saved;" "A great number believed;" "Believers were added to the Lord, multitudes both of men and women;" "The same day there were added about three thousand souls;" "Many of them which heard the Word believed, and the number of the men was about five thousand;" "And all that dwelt at Lydda and Saron turned unto the Lord." These are apostolic statistics. They can be repeated. They are not duplicated to-day because, for one thing, the Church has not the faith that believes in and counts on the God of Pentecost to save the lost and to quicken the dead souls into life. The Church has come to depend too much on her splendid machinery and not enough on the

Spirit of God. She has come to look for the gradual development of the spiritual life rather than for its spontaneous begetting by the incoming of the Spirit of God. Transformation has taken the place of regeneration in her theory of work, if not in her theology. Moral evolution, rather than spiritual revolution, is what the Church has been counting on. She needs a revival of the old faith in the need and the power of the Spirit of God to regenerate and save.

PERSONAL RESPONSIBILITY.

There must be, in the second place, a revival of the sense of personal responsibility. I believe that the redeemed stand between God and lost men, and I believe that because of the teachings of Jesus. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him to you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment."

God sent His Son to the world and the world rejected Him and maltreated Him and put Him to death, and the world would treat His Spirit in the same way. Hence, God has not sent His Spirit to the world, but to those who are called out of the world. Jesus said, when the Spirit is come unto you, He will convince the world. The Spirit comes to the world only through the people of God. If that be so, then every redeemed man and woman, every one in whom the Spirit of God dwells, stands between the lost man and the Saviour of lost men. Not all believers realize that fact. There are thousands who fill our pews every Sabbath who never think that they sustain any relation whatever to the unsaved or

have any responsibility for their salvation. There are many ministers who feel that their responsibility ends with the immediate work of their own churches. If that be so, then there are multitudes in every city who are as sheep without shepherds, and there is still occasion for Christ to weep in compassion over the multitudes. Responsibility rests somewhere. If A is not responsible, then neither is B. If the church to which C ministers is not responsible, then neither is the church of D. If A, B, C and D can shift responsibility, then who may not? If it is not our business to reach the unsaved with the gospel, then whose business is it? The very genius of Christianity puts the responsibility for the unsaved on every saved man. O, for that sense of personal responsibility that will send the saved men and women of our churches into society as converting forces.

A REVIVAL OF LOVE.

This sense of responsibility must not have about it any badge of officialism. It must be hearty and heartful. Hence a third need is a quickening of love for men. Love is power in Christian service. I know that our age has put the emphasis upon intellectuality and the Church has caught much of the spirit of the age. I do not minimize the intellectual. If there be any field of service which demands the very highest mental culture, it is the evangelistic. But I would magnify the spiritual. I believe that brain power has been tremendously overrated as a force in Christian work. I do not know of a church that is dying or languishing because of a spiritual pulpit. I know of a number of churches which, if not dead, are living at a poor dying rate, because the intel-

lectual has supplanted the spiritual in the pulpit. Truth aimed at the intellect is a ray of light shot into a bright place. But truth aimed at the heart is a ball of fire, carrying heat as well as light into a magazine of power. It is the lodging of truth in the heart that counts. The only force that can place truth in the heart is heart-power. You cannot reason men into the kingdom of God, you must love them in. I have sometimes thought that there would be a great revival in our land and multitudes would be swept into the kingdom of Christ if one-half of the brain of the church was converted into heart. By heart, I mean that passion, that divine love, which moved God to send His Son, and which moved His Son to come so far and to stoop so low and to suffer so much that lost men might be saved. O. for the quickening of love, of passion for souls, of earnestness. John Angel James said long ago: "What is wanted, and all that is wanted, is an earnest ministry and an earnest church." A writer on the Apostolic Church said: "One reason why the apostles had such power wherever they went was that they were hot all over and all the time, and everywhere men caught fire at their sacred touch." That is the need of the Church to-day. There is too much of chill on pulpit and pew. Drowsy men are putting forth drowsy efforts in church work. If the men who occupy the church pews on Sunday were as apathetic and cold in business on Monday and Tuesday and through the week as they are in church work, many of the business houses and moneyed institutions of our land would be in the hands of the receiver within a month. And if the men at the heads of the departments in your business were not any more intense in their work than

many of the ministers at the head of our churches, you would not keep them in your employment twenty-four hours. This is not criticism. It is an appeal for earnestness in pew and pulpit. It is just here that the Church hesitates in her desire for a revival. There is a strange fear of earnestness, of excitement, of enthusiasm in religion. Men tell us they fear reaction. Would that men were as much afraid of religious torpidity as they are of religious excitement. Would that they deprecated existing sinful inaction as much as they do possible reaction. For the fear of reaction the Church has come to countenance no action. Three thousand five hundred and ten churches in two of the great denominations of this country reporting no conversions! Horace Bushnell was right: "The man who expects to carry the cause of salvation by a steady rolling on the same dead level, and fears continually lest the axles wax hot and kindle into a flame, is too timorous to hold the reins of the Lord's chariot." The time has come for more courageous drivers. My prayer is for a revival of earnestness, for natures aroused, for faculties afire, for religion at white heat, for a goodness that sparkles. The missionary Brainard used to cry out, "O, that I was a flame of fire in the hand of my God." Dr. Mason said that Dr. Chalmer's power lay in his "blood earnestness." This is the need of the Church of to-day, the need of the pulpit and of the pew, an intense, earnest spirit.

A REVIVAL OF HOLINESS.

Backing up this earnest spirit and giving it force there must be holiness of life. This is the fourth need of the Church, a revival of personal righteousness. The

Church is not going into the world to win men to Christ because the world has been coming into the Church. When men of the world come into our churches and find there the worldly spirit, they are not won. They conclude that the Church has nothing to give them. The Church is strong as a converting force only when there is a broad line of separation between its life and the life of the world. The mightiest force for moving men Christward is a regenerated and transfigured life. The gospel translated into holy living is the gospel of power. What Emerson said in regard to eloquence is true in the matter of witnessing to Christ: "There is no true eloquence unless there is a man behind the speech." There must be a saved man behind the offer of salvation. It is the life moulded and developed and empowered by the indwelling Spirit of God that has power. When the individual members of the Church are thus Spirit-filled and Spirit-controlled, the united power of the Church will be irresistible.

A REVIVAL OF PRAYER.

Fifth, there must be a revival of the prayer spirit. Dr. Arthur T. Pierson has written: "All great epochs of spiritual activity have been circles with one center—PRAYER." The work of John Wesley, resulting in modern Methodism, had its origin in the prayers of the holy club in Lincoln College, Oxford. All the revivals that have blessed the Church and the world have been the result of prayer. If the secret of all the spiritual movements that have blessed the world could be learned, it would be found that some intercessor had been in the secret place with God, laboring fervently, striving, ago-

nizing in prayer. What Mr. Neesima, of Japan, said to his fellow workers when planning an evangelistic tour, is the message that needs to ring through our Church:—“Advance on your knees.”

This is the revival we need. A revival of faith and conscience and love and earnestness and holiness and prayer, that will awaken the Church and send her forth to fulfill her divine mission in the world.

CHAPTER VIII.

What is Our Power?

BY THE REV. THOMAS A. McCURDY, D.D.,

Central Presbyterian Church, Wilmington, Del.

This is the question of many an earnest Christian worker. The writer has met it frequently, and answered, “The Holy Spirit is our power,” a fact always admitted; but the questioners seemed perplexed and anxious for some analysis or explanation which would give them a clearer intellectual apprehension of its truth. Without ever calling in question the personality and work of the Holy Spirit, I have been asked, “Can you not give some other form of an answer which would help us to grasp your meaning more clearly? We want power; and can you not tell us what power *is*—what it is specifically and definitely as a possession?” These strong appeals of hearts yearning to be successful soul-winners are responsible for the answer which I propose to give.

In these times when the spirit of evangelism is awaking and when the Church is burdened, as never before, with anxiety for the unsaved, it is well to grasp our power and work mightily for God. The question shapes

itself into more than ordinary significance. It is the question for the minister in his study, in his pulpit, and in his pastoral work; and it is the question for the Sabbath School teacher and for all the members of the Church. "O, for Power," is the cry of the heart in the presence of great human need. It is heard in every convention of Christian workers; in all conferences about a revival of religion; and in all considerations of the meagre growth of the Church in piety, in numbers, and in Christian beneficence. Every condition adverse to the efficiency of the Church as a witness for God, and as a depository of all of our Lord's agencies for the conversion of men and for the evangelization of the world is referred to the absence of Power. Things are as they are because we have not the Power. "O, for Power!" "O, for *more* Power!" "Tell us what Power is, and how to get it!"

I do not profess to be wiser than my brethren; but I sympathize with those who feel their need of some specific and clear-cut answer to this question which would commend itself to their intellectual apprehension of the truth, and to their spiritual experience of its value. I am not going to define power *now* except by implication; nor am I going to philosophize about it; nor to hold it up as something invisible and intangible, in and beyond the skies; nor as a mysterious gift and influence on which we must wait; on the contrary, I affirm that power with God and man is an *unused* force, and all complaints about our want of power and ejaculations for *more* power are like a man's entreaties of his friends for money to meet an obligation when he has the money to his credit in the bank.

We have power; and it is ample, full, complete, unvarying, constant and adequate to all conditions of need. We never will have more power in quantity. What we have is unmeasurable in its measure; inexhaustible in its fullness: and in adequacy, is away beyond human need. It consists of three things: First, the Gospel. The Apostle Paul calls the Gospel "the power of God unto salvation." It not only emanates from God, but God is *in* it. He has centered His thoughts in its words, and these words retain their power. They meet fully all the needs of the human heart. Some people tell us that the Gospel has done its work,—that the world has outgrown it. Nay, the world has not yet grown up to it. The Gospel is away in advance of all human need. Co-workers with God are able to lead the forlorn and the hopeless wretch out of self and into Christ; they are able to show him the provisions made to meet the case of the helpless, and to guide him step by step, till he claims Christ as his all sufficient Saviour, who is able to save him to the uttermost. Whatever the sum total of Power is, the Gospel is one of its factors; and having the Gospel we have at least that much of Power. Secondly: We have the permanent and abiding gift of the Holy Spirit. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." The manner of His operations may vary, and the diversity of His gifts may mark strongly His work; but the reality of His abiding presence and energy is a continuous force. This fact underlies greater works in this dispensation than were done during our Lord's earthly ministry. We are disposed to think, and some-

times to believe, that Pentecost marks the highest tide ever reached by the Holy Spirit's work on earth. But we are mistaken. It was but the beginning, in the new dispensation, of the mighty flood that is rising in waves of super-abounding grace. On that day the sum total of the Spirit's work was confined to Jerusalem; now the Spirit's work is over all the world. Mass together in some modern Jerusalem all of the works of the Holy Spirit in all the world, and Pentecost would fall greatly in the comparison. The great things accomplished; the greater things being accomplished; and the greater things yet to be accomplished are the works of the Holy Spirit, who, as the ascension gift of our Redeemer, is the reality of abiding energy in the Church. Whatever, therefore, the sum total of power is, the abiding Spirit is another of its factors; and having the abiding Spirit we have that much more of power.

Thirdly: We have the Enthroned Redeemer. "Lo, I am with you alway, even unto the end of the world." Our eyes must not be fixed less on Calvary, but more on the Throne; not less on our sacrifice for sin, but more on the prevalent intercession of our great High Priest; not less on our Lord's ministry and suffering, but more on what He is now doing in the world. The base of His operations is transferred from Judea to Heaven, and from Calvary to the Throne of the Kingdom. It was on Calvary He cried, "Finished;" but it is on the Throne He cries, "I am with you alway." Our Lord's activity was not limited to the days of His unglorified flesh. He is with us, and confirming His works and promises "by signs following" as truly as when the speaking of the dumb and the walking of the lame confirmed His mira-

cles. He is with us in the wholeness and fullness of His might.

I am now ready to define power—the thing longed for—the thing which Christians confess they need, and wait in some dreamy state of mind expecting it to come to them in some way and at some time as a special gift from on high. They even speak of being “filled” and “infilled” and made “full” of special divine influence, as if these terms implied that there was some mechanical device for their receiving such influence, whereas these terms only express different manifestations of the same power already in possession.

Power, therefore, the power of the Church and of the Christian consists of three things, viz., The Gospel ; The Abiding Spirit ; and The Enthroned Redeemer;—the Gospel,—a message to proclaim and to live; the Abiding Spirit,—a gift to receive and to use; the Enthroned Redeemer,—a Personality to trust. That is power; and I submit, if these lamentations, “O, for Power; for more Power!”—as if they were longings of souls in deep contrition—are not sins against the love which has already put at our disposal the force with which to remove mountains and to raise the dead.

The use of this power is by faith—faith in the Gospel ; faith in the Spirit’s real and abiding presence; and faith in the Enthroned Redeemer. This faith is not of the *waiting* kind, but of the actively obedient kind; and with such a faith failure in any work for God is ultimately impossible. If we lose the hold on our power, of course we shall fail ; but an actively obedient faith will not lose its hold. It will lead us on with our Isaacs to Moriah, where we shall behold undisclosed wonders of the

Lamb. We can have no power except when we use the power God has given us. What is the Gospel for, and the reality of the abiding presence of the Spirit; and the Enthroned Redeemer? Great facts of the Christian system to be admired, or great forces to be used in the Christian life?

But how will an actively obedient faith use this power? By preaching the Gospel in a way that will enfold human need and God's great readiness and ability to supply that need; by yielding ourselves to the Spirit's guidance in personal work; and by an implicit trust in our Enthroned Redeemer. But behind all this, and in conjunction with all this, there must be the burning conviction that we are "laborers together with God," and fruit-bearers of the Spirit's graces, and "partners" with Christ in all the work of God in saving men. This is the whole machinery. Every wheel and cog is of Divine mechanism—and in motion, cog fits cog. We are to do God's work; to keep our contract of partnership with Christ; to yield ourselves wholly to the guidance of the Spirit; and this done—from the obdurate heart will come the image of Christ, and from the masses who worship not will come worshippers, and from our power *used* will come the rain of heaven upon the mown grass, and the dew upon the tender herb, and a church will revolutionize its life by another life distinguished by its use of power already in possession. Answer our own prayers for the unsaved by taking to them some sweet message of the Gospel and urging them to receive it. Answer our own prayers for those without by going to them in the Master's name and bringing them to the house of God. Answer our own prayers

for heathen children in the streets by going and bringing them into our classes in the Sabbath School. Answer our own prayers for the church to be filled with worshippers by filling our own places in the church morning, evening and midweek, and by bringing others with us. Answer our own prayers by putting ourselves into the hands of the Spirit as instruments for Christ, and as such working in the only work which can add dignity and honor and joy to man, and bring infinite glory to God.

CHAPTER IX.

A Presbyterial Conference.

For several years the Presbytery of New York has held a conference for the deepening of the spiritual life of its members. The Conference has drawn the ministers together in closest sympathy, has enriched their own religious experiences and has awakened among them an earnest desire to lead others to the enjoyment of the same rich blessings. Believing that a Conference which has been so fruitful in good in one of our Presbyteries will prove a blessing to others, we furnish a brief outline of the methods of organization as a suggestion to Presbyteries. The Conference is held the second week in November, opening on Monday at noon and closing on Wednesday afternoon, in time for the pastors to return to their midweek services. The place of meeting is a small summer hotel situated at Riverdale, which is within the city limits but about ten miles above its crowded district. The Conference, coming just prior to the closing of the hotel for the winter, has practically the freedom of the house and grounds.

All the pastors are invited—the Presbytery in this being too large to include those without charges—and each minister is expected to remain till the close of the Conference and to pay his own expenses at the hotel. A small fund is raised by the Committee in charge, to defray incidental expenses and to pay for the entertainment of some who might otherwise find it impossible to attend.

There is no set method of conducting the Conference, the dependence from the start being placed upon the leadership of the Holy Spirit. The opening session is given up to searching of hearts and confession of sin. The first blessing which the Spirit has invariably given has been that of cleansing; afterward came the baptism of power.

One year two of the members of the Presbytery whom God had before honored in such work were asked to conduct the sessions; another year men of like gifts were invited from without, and the Conference put entirely into their hands; while a third year almost the whole Conference was spent in spontaneous prayer and testimony. Household devotions are held early each morning, and hours set apart daily for private meditation in one's room, or, if preferred, in the woods. The meetings are frequently interspersed with song and prayer, and at the close of the Conference opportunity is given for personal testimony. Last year the concluding session was spent around the Table of our Lord.

Following soon after the Conference, a meeting for both ministers and elders is held in one of the churches of the Presbytery, its object being to bring the sessions also up to a high point of spiritual consecration and

zeal This meeting leads usually to a series of special services which are sometimes sectional, several churches uniting, and at other times held simultaneously in all the churches of the Presbytery; the pastors, as a rule, acting as their own evangelists or exchanging services one with another. Some years the Presbytery has met several times during this period of prayer and meditation, and it is now its custom to convene regularly for an all-day Conference on the closing day of the year, the ministers and elders alone being admitted, and always adjourning with the commemoration of the Lord's Supper. The meeting last year in the Brick Church was attended by three hundred ministers and elders, and was one of exceptional spiritual power.

Members of the Presbytery testify to the following specific results that have followed this Riverdale Conference :

(1) Greater harmony and fellowship within the Presbytery; revived interest in the salvation of men; and hearty, spontaneous co-operation in all work for the advance of the Kingdom.

(2) Evident attainment to a higher, richer Christian life on the part of the pastors. This, acting as a quick and positive contagion, passes out into the churches and gives them new life and power. It has come to be the universal judgment of the churches represented in these Conferences that their ministers never preach with such spiritual glow or manifest baptism of the Spirit as after a visit to Riverdale, and what is so apparent in the churches is, if possible, more evident in the life of the Presbytery.

(3) A new passion for souls that seeks immediate,

practical utterance. Evangelistic meetings with many conversions are always the sequel of this annual Conference.

(4) Concerted and intercessory prayer, the ministers and their churches wrestling at the Throne together and in one another's behalf. A Prayer Roll has been one such practical issue of Riverdale. This is so arranged that one day a month is set apart, when each church and each pastor shall be remembered by all the others at the Mercy Seat. This is faithfully followed, and is proving an ever-increasing blessing to the Presbytery and its churches.

CHAPTER X.

The Influence of Riverdale Conference.

BY THE REV. WILTON MERLE SMITH, D.D.,
Central Presbyterian Church, New York.

The feeling of absolute harmony in the Presbytery of New York to-day, and its new aggressiveness in evangelical work are due, under God, very largely to the Rev. John Balcom Shaw and Riverdale.

In 1897 Dr. Shaw was elected Moderator of the Presbytery. He had spent a week at Northfield during the summer. Greatly stirred by the power of the Northfield Conferences, he felt that the New York Presbytery—which had been disturbed for many years by fierce disputes over doctrine, needed a little Northfield here. He invited the pastors of the Presbytery to meet together at a little hotel in Riverdale, called "The Chestnuts," for prayer and conference, for three days, from

Monday noon till Wednesday afternoon. About forty pastors accepted the invitation and spent these three days in conference, fellowship and prayer.

This was the first of the famous Riverdale Conferences, which are now held there every year. Outside pastors have been asked to help—Dr. Charles Cuthbert Hall, the late Dr. Babcock, Mr. Robert E. Spear, Dr. Theodore L. Cuyler, Dr. Chapman and others have been the inspiring leaders. Sometimes, however, the meetings have been without leaders, save as they have been directed by the Holy Spirit. These Riverdale Conferences, together with the plan of sending members of the New York Presbytery to the general conference at Northfield in the summer, have completely changed the atmosphere in the New York Presbytery. The old bitterness is gone. Brethren once fiercely opposed to each other are now working in perfect harmony, and the thought in everybody's heart is for the advancement of the Kingdom of God.

It is not too much to say that some ministers in the New York Presbytery have been mightily changed by the influence of Northfield and Riverdale. Some have thrown away their manuscripts, and have felt that they were preaching with greater reliance upon, and with greater power from, the Holy Spirit than ever before. Many have found a new interest in evangelistic work, and have been pushing their churches along these lines. Our young brethren, particularly, have spoken again and again of the blessing they have received at Riverdale. Every conference which has been held has brought a real blessing to those attending. New purpose toward faithful Bible study, more persistent prayer, and

more earnest work for the souls of men have been the invariable result.

The influence of Riverdale is beautifully pictured in a note on the flyleaf of a little Bible of the late Rev. Maltbie D. Babcock. It is as follows: "Riverdale, N. Y., November 7, 1899. Committed myself, with Christian brothers, to unreserved docility and devotion before my Master." This touching note on the flyleaf of Dr. Babcock's Bible, is the best picture of what Riverdale is doing each year for members of the Presbytery of New York.

CHAPTER XI.

Prayer in Revival.

Every genuine revival has its earthly origin in prayer. The Pentecostal work began with a prayer meeting in an obscure upper room in Jerusalem. The revival under Jonathan Edwards in the eighteenth century had its origin in his call to prayer. The memorable revival in 1857 began with a few praying hearts in New York. The story of its beginning is interesting. In the upper lecture room of the Old North Dutch Church in Fulton street, New York, a solitary man was one day kneeling upon the floor engaged in earnest and importunate prayer. He was just an ordinary man, one who had given himself very much to the helping of the lives of others. He was without wife or children, and therefore gave all his time to the work of a missionary of the Old Church. Such a burden for souls was laid upon him as he visited that he longed beyond expression to do something for their salvation.

He had given away tracts without number. He had made an innumerable number of visits. But this did not seem to satisfy him. He longed for something more effectual. So day after day, many times in a day, he was on his knees in constant prayer, crying out, "Lord, what wilt Thou have me to do?"

At noon on the 23d day of September, 1857, the door of the old lecture room was thrown open for prayer. At half-past twelve o'clock the step of a solitary individual was heard upon the stairs. Shortly after another, and another, until six made up the whole company. Thus the Noon-day Business Men's Prayer Meeting was inaugurated.

The second meeting was held a week afterwards on Wednesday, September 30th, when twenty persons were present. There was much prayer, and the hearts of those present were melted within them.

The next meeting was held October 7th, between thirty and forty being present. From this time on the numbers began to increase, until at last there were hundreds gathered for prayer. The tide rose higher from day to day, until in an almost incredibly short space of time New York was stirred. Brooklyn felt the touch of God's power. Philadelphia, Boston, Cincinnati and Chicago were all of them brought under the influence of the Great Revival.

The revivals which attended the ministry of Charles G. Finney were always born in and baptized with prayer. In speaking of the revival in Rochester, N. Y., in 1830, Mr. Finney says in his autobiography: "The spirit of prayer was poured out powerfully, so much so that some persons stayed away from the public services

to pray, being unable to restrain their feelings under preaching.

" And here I must introduce the name of a man whom I shall have occasion to mention frequently, Mr. Abel Clary. He was the son of a very excellent man, and an elder of the church where I was converted. He was converted in the same revival in which I was. He had been licensed to preach, but his spirit of prayer was such, he was so burdened with the souls of men, that he was not able to preach much, his whole time and strength being given to prayer. The burden of his soul would frequently be so great that he was unable to stand, and he would writhe and groan in agony. I was well acquainted with him, and knew something of the wonderful spirit of prayer that was upon him. He was a very silent man, as almost all are who have that powerful spirit of prayer.

" The first I knew of his being in Rochester, a gentleman who lived about a mile west of the city called on me one day and asked me if I knew a Mr. Abel Clary, a minister. I told him that I knew him well. ' Well,' he said, ' he is at my house, and has been there for some time, and I don't know what to think of him.' I said, ' I have not seen him at any of our meetings.' ' No,' he replied, ' he cannot go to meeting, he says. He prays nearly all the time, day and night, and in such agony of mind that I do not know what to make of it. Sometimes he cannot even stand on his knees, but will lie prostrate on the floor and groan and pray in a manner that quite astonishes me.' I said to the brother, ' I understand it; please keep still. It will all come out right; he will surely prevail.'

" I knew at the time a considerable number of men,

who were exercised in the same way. A Deacon P— of Camden, Oneida County; a Deacon T—, of Rodman, Jefferson County; a Deacon B—, of Adams, in the same county; this Mr. Clary and many others among the men, and a large number of women partook of the same spirit and spent a great part of their time in prayer. Father Nash, as we called him, who in several of my fields of labor came to me and aided me, was another of those men that had such a powerful spirit of prevailing prayer. This Mr. Clary continued in Rochester as long as I did, and did not leave it until after I had left. He never, that I could learn, appeared in public, but gave himself wholly to prayer.

"I think it was the second Sabbath that I was in Auburn at this time, I observed in the congregation the solemn face of Mr. Clary. He looked as if he was borne down with an agony of prayer. Being well acquainted with him, and knowing the great gift of God that was upon him, the spirit of prayer, I was very glad to see him there. He sat in the pew with his brother, the doctor, who was also a professor of religion, but who had nothing by experience, I should think, of his brother Abel's great power with God.

"At intermission, as soon as I came down from the pulpit, Mr. Clary, with his brother, met me at the pulpit stairs, and the doctor invited me to go home with him and spend the intermission and get some refreshments. I did so.

"After arriving at his house we were soon summoned to the dinner table. We gathered about the table, and Dr. Clary turned to his brother and said, 'Brother Abel, will you ask the blessing?' Brother Abel bowed his

head and began, audibly, to ask a blessing. He had uttered but a sentence or two when he broke instantly down, moved suddenly back from the table and fled to his chamber. The doctor supposed he had been taken suddenly ill, and rose up and followed him. In a few moments he came down and said, ‘Mr. Finney, Brother Abel wants to see you.’ Said I, ‘What ails him?’ Said he, ‘I do not know, but he says you know. He appears in great distress, but I think it is the state of his mind.’ I understood it in a moment, and went to his room. He lay groaning upon the bed, the Spirit making intercession for him, and in him, with groanings that could not be uttered. I had barely entered the room, when he made out to say, ‘Pray, Brother Finney.’ I knelt down and helped him in prayer, by leading his soul out for the conversion of sinners. I continued to pray until his distress passed away, and then I returned to the dinner table.

“I understood that this was the voice of God. I saw the spirit of prayer was upon him, and I felt his influence upon myself, and took it for granted that the work would move on powerfully. It did so. The pastor told me afterward that he found that in the six weeks that I was there five hundred souls had been converted.”

Dr. Torrey, in his admirable work on “How to promote and Conduct a Successful Revival,” thus describes the great religious awakening in Ireland in 1859. By many who did not know it was thought that this marvelous work came without warning and preparation, but Rev. William Gibson, the moderator of the General Assembly of the Presbyterian Church in Ireland in 1860, in his very interesting and valuable history of the work,

tells how there had been preparation for two years. There had been constant discussion in the General Assembly of the low estate of religion and of the need of a revival. There had been special sessions for prayer. Finally four young men, who became leaders in the origin of the great work, began to meet together in an old school-house in the neighborhood of Kells. About the spring of 1858 a work of power began to manifest itself. It spread from town to town, and from county to county. The congregations became too large for the buildings, and the meetings were held in the open air, oftentimes attended by many thousands of people. Many hundreds of persons were frequently convicted of sin in a single meeting. In some places the criminal courts and jails were closed for lack of occupation. There were manifestations of the Holy Spirit's power of a most remarkable character, clearly proving that the Holy Spirit is as ready to work to-day as in apostolic days, when ministers and Christians really believe in Him and begin to prepare the way by prayer."

Dr. Torrey says that Mr. Moody's great work in England and Scotland and Ireland, and that spread to America, had its origin on the manward side in prayer. Mr. Moody said of a work in Liverpool: "I remember preaching in Liverpool in a certain church and the results were astonishing. In ten days that church took in four hundred new members. I was amazed. But I learned that a poor old bedridden woman had been praying about it."

Dr. Spencer, in his "Pastor's Sketches," tells of a revival in his church which had its origin in the fervent prayers of a godly old man who was confined to his

room by lameness. Dr. Thomas H. Skinner told of a revival in the Arch Street Presbyterian Church in Philadelphia, where he was pastor, which had its origin in the coming together of three earnest men in his study. Said Dr. Skinner: "They literally wrestled in prayer. They made a clean breast in confession of sin, and humbled themselves before God. One and another church officer came in and joined them. The heaven-kindled flame spread through the whole congregation in one of the most powerful revivals ever known in that city."

Prayer is the power in revivals. As marvelous works will result from prayer to-day as ever have resulted. Mr. Finney, in his "Lectures on Revivals of Religion," says: "A revival may be expected when Christians pray as if their hearts were set upon a revival. Sometimes Christians are not engaged in prayer for a *revival*, not even when they are warm in prayer. Their minds are upon something else—the salvation of the heathen and the like—and not for a revival among themselves. But when they feel the want of a revival, they pray for it; they feel for their own families and neighborhoods, and pray for them as if they could not be denied. What constitutes a spirit of prayer? Is it many prayers and warm words? No. Prayer is the state of the heart. The spirit of prayer is a state of continual desire and anxiety of mind for the salvation of sinners. It is something that weighs them down. It is the same, so far as the philosophy of the mind is concerned, as when a man is anxious for some worldly interest. A Christian who has this spirit of prayer feels anxious for souls. It is the subject of his thoughts all the time, and makes him look and act as if he had a load on his mind. He thinks of

it by day and dreams of it by night. This is, properly, praying without ceasing. The man's prayers seem to flow from his heart, liquid as water—"O Lord, revive this work."

CHAPTER XII.

Evangelization Among Rural Churches.

HOW IT BEGAN—HOW IT WORKS.

The call of the National Committee of the Twentieth Century Gospel Campaign, and the reports of the Simultaneous Meetings in England, came to some of the pastors in Berkshire County, Mass., as "the sound of a going in the tops of the mulberry trees." A call to the leaders to "bestir themselves," and to marshall the people for conquest.

A county religious paper had noted the successive incidents of the movement and had revoiced its calls. This agency was very helpful in emphasizing and diffusing local announcements.

A leading pastor of each of four denominations in Pittsfield, a central city, united in issuing a call for two days of conference and prayer, uniting pastors of all the evangelical denominations in this county. This conference gave large space to united prayer, and a committee was chosen representing all the denominations which usually unite in religious work.

This committee proceeded to send out a circular letter to all the churches, asking the following questions :

1. Will you unite with other churches in a special work of evangelization ?

2. Will you release your pastor for a period of service in another church, his absence on the Sabbath to be provided for by an adequate supply?

3. Do you desire special Evangelistic services in your church? Such services to be conducted by two pastors, preferably of different denominations, selected by the committee from a list which the church may send in, expressing the preference.

4. If such services shall be held with you, will you at some convenient time gather one offering to assist in defraying the incidental expenses of the work?

When responses came in to their inquiries, it was soon found that more than thirty churches desired the special services, and an adequate number of pastors volunteered to engage in the work.

At the present time, October, 1901, five series of services of five days each have been concluded. Eight churches have shared in the work. In each instance special results were noted, as many as a dozen or more persons have, during each series, openly declared their desire or purpose to come decisively upon the side of Christ. Many of them, perhaps most of them, gave evidence of conversion. In some of the most promising fields the results were most gratifying. Results like these have not appeared in most of the churches for many years. During the two weeks about seventy persons appear to have responded personally to the opportunity which the services brought to them.

The pecuniary responses at these opening services were sufficient, probably, to defray the expenses which are likely to accrue for the whole work, upon the plan adopted.

God has seemed to honor in a signal way this union of pastors and churches. He has brought into a closer union some churches which might otherwise have wrought apart, with small fruitage, and He has wrought effectually by the pastors, giving evangelistic results, when they have willingly given themselves to the use of evangelistic preaching and methods.

CHAPTER XIII.

Organizing the Forward Movement in the Individual Church.

BY THE REV. JOHN BALCOM SHAW, D.D.
West End Presbyterian Church, New York.

In the evangelistic work we have been doing the last two or three years in the Presbytery of New York, a conference of the pastors—a Retreat, as they style such a gathering in the Episcopal Church—has been invariably our starting point, for we have found that when the ministers enter into a deeper spiritual life, the churches are not long in following.

These meetings are entirely private, no public function ever being held, and the primary accent is put down upon secret meditation and prayer. As much as possible we seek to avoid formality, and, with a view to this end, we have always held our conference in a large parlor rather than in some church or lecture room, being fortunate enough to secure practically the exclusive use of a summer hotel in the suburban part of the city, where we can all be under the same roof at night, as well as during the day. I would strongly urge this plan upon other Presbyteries contemplating such a conference.

Having become aroused ourselves—and all of us need this—we turn our attention at once to the sessions of our churches; and here, confessedly, we meet no easy problem, for the average session is so stolid and conservative, so zealous of the old ways and so suspicious of innovations, as to be difficult to move. Our usual method has been to call a meeting of the session immediately after the conference, and when the members come together—it is seldom wise to announce the object beforehand, for even our elders are sometimes averse to a heart-searching meeting, they would much rather discuss forms or figures—we aim to get them down upon their knees and have a time of close dealings face to face with the Lord—to repeat the upper room experiences. When hearts have been thus mellowed, as the hardest heart is sure to be, we call for testimony, and as one after another talks out his heart, the place fairly flows with the Baptism of Fire. Never have I known this to fail, and I believe we all make a great mistake in confining our session meetings, as we so often do, to the consideration of petty details and the transaction of routine business.

The next task is to bestir the membership, and the first attempt thereto must come from the pulpit. A heart searching sermon, straight to the conscience, that at no point relaxes its pressure, but plows deep across the heart-life, if it be preached from the heart to the heart and out of a personal experience of the richer and deeper Christian life, is sure to have a strong awakening effect upon the congregation, and, if followed immediately and continuously by similar treatment and appeal, must bring early and blessed results.

And having made an impression upon the congregation, then be sure to clinch it. Don't let the new feeling escape like steam into the air; it will wield no power if you do. Have an after-meeting and seek to get commitments, first to a higher, more surrendered life, and then to definite, practical, personal service for Christ and for souls. Don't be afraid, either, to resort to a show of hands, or to get the people to stand up and be counted. It will do them good; it will do the church good. You must break up its deadening formality and conventionality, or there will be no hope for your church. Turn one of these after-services into a testimony meeting, and the effect will be found most wholesome.

When the people have pledged themselves, begin at once to take them at their word. Give them something definite to do. Let them have announcement cards to distribute, have them address the envelopes that are to carry the invitations to the service. We put a whole chapel full of people to work at this once, and with spiritual, as well as physical results. But be sure that they are not allowed to stop with work that is only indirect or impersonal. Hand them a list of delinquent members to look up. Suggest a group of people for them to pray for. Send them out to visit strangers. Get them to speak to their families and their associates in business on the subject of personal religion. Nothing will bring your church into step like this. A movement that fails of personal work will move backward and not forward, and give forth a savor of death unto death, rather than a savor of life unto life.

In this work of awakening the church, do not neglect the Sunday school. Call your teachers together the

first thing and push the weight of responsibility down heavily upon them. Enroll them as soul winners, if necessary, formally pledging them to that work. Then arrange for several evangelistic talks to the Sunday School, and make these lead up to a Decision Day, on which a calm and careful endeavor is made to get every one of the older scholars to take a stand for Christ.

Appoint cottage prayer meetings, too; several the same evening in different parts of the parish. Their effect will be to restore many a family altar and to give the people a taste of Christian fellowship that can come in no other way, and will wonderfully enrich the spiritual life of the congregation.

Most of our members know practically nothing of the joy or power of intercessory prayer; and for that reason I have found it immensely helpful to organize a Prayer Band, the members of which agree to spend a certain time a day alone with God, to remember one another at the Throne, and to pray for the reviving of grace. A band of this character has been in existence in our church for three years, and its members have been my right-hand assistants and my unfailing inspiration at every turn.

When the church has been aroused, and not until then, begin to reach worldward, and right here one will surely have to part with his conservatism and conventionality, if these have not already gone from him. In most cases the masses cannot be brought to the Church; they dislike its formality. The Church must, therefore, go to them. This must be an age of the highway mission. Preach on the street. Hire a hall and begin meetings there. Set up a tent when the summer ap-

proaches, and let that be a temporary place of worship. People like freedom and informality, and, as a rule, they will go only where these are to be found. The five churches of a village I knew hired the fair ground last summer and held union services there Sunday evenings. The result was that, whereas before the aggregate Sunday evening's congregations in all of them was less than a hundred, the new plan brought out a full thousand the first night, and this was more than doubled before the summer closed. Let no one say this is forsaking the Church; it is simply changing our methods, that is all. What is the Church? Not a construction, surely, but a communion. Not a locus, but an institution. If we leave our old buildings and move uptown, why can't we occasionally close our new buildings and work down town? No principle is violated in the one case any more than in the other.

But wherever you hold your services, in the church or elsewhere, aim for results. Draw the net on the spot, though you may do it in different ways. When the Lord called us to be fishers of men, he sent us out not to get nibbles, but to catch souls. Commitment is half the battle; I sometimes think it is the whole battle.

CHAPTER XIV.

Suggestions for the Work.

BY THE REV. J. WILBUR CHAPMAN, D.D.

There are certain indications which will make it plain to the thoughtful Christian that God is on the eve of pouring out His Spirit in a more special way upon His people. The following suggestions are made in order

that the work may be planned and the people aroused to take advantage of God's willingness;

First—A determination to have a better state of things with God's help is the best sign of an approaching awakening.

Second—The indications of God's providence are sometimes so plain as to amount to a revelation of His will. Sometimes by peculiar and alarming events, sometimes by the presence of great need, and often by the burden which so rests upon a few of God's faithful ones that a desire for a revival is really an agony of spirit, does God speak to us.

Third—When the wickedness of the wicked grieves, humbles and distresses Christians, it is a real indication that God's Spirit is working.

Fourth—When there is a revival of the spirit of prayer on the part of even a few, we may make ready for a coming victory.

Fifth—Another sign that a revival may be expected is when the attention of the minister is especially directed to this particular object, and when his preaching and other efforts are aimed at the conversion of sinners.

As the farmer tills the ground, sows the seed and cultivates the growing vegetation, so we are obliged to make preparation for a genuine work of grace. Revivals are born in prayer. When Wesley prayed, England was revived; when Knox prayed, Scotland was refreshed; when the Sunday School teachers of Tannybrook prayed, 11,000 young people were added to the Church in a year. Whole nights of prayer have always been succeeded by whole days of soul winning. With these preliminary

remarks the following suggestions are made as to the plan of the work.

First, let the minister call a conference of a few of the most spiritually minded people in the church. Let the circle be small at the beginning. Following Nehemiah's example when he went to view the ruins with some few men with him. Nehemiah 2 : 12. This first conference may or may not consist of church officers, although as a rule it ought to be so constituted; then the circle of conference and prayer may be increased, taking in the Sunday School teachers, and all, together, plan and pray for the best interests of the church, increasing the number in attendance only by such as you are sure would be in sympathy with your great work. A whole week might be taken for such gatherings in the pastor's home, in the church, or in any other place which might appeal to the greatest number.

Second.—Let the preaching be along very direct lines. I do not know anything better for the preliminary preaching than that which is suggested by the late William W. Newell, D.D., in his "Revivals, How and When." He said, "On Monday, I considered the infinitely holy character of God; on Tuesday, I considered my own particular sins and the sins of my people in the presence of that Jehovah of whom I had spoken before. On Wednesday, I considered God's kindness to me, my family and my church, and I was amazed at His munificence and abased at my own unthankfulness. On Thursday, my questions were: 'Why do you want a revival of religion? Are you seeking in it the honor of Jesus?' On Friday, I was prepared as never before to look at Jesus. I laid myself upon His altar to do

and to suffer His will and with great confidence I sought His Spirit. Each evening during the week I poured forth to my church the experience of the day, and the effect was wonderful." With such a week as this in every city and town in the land a mighty revival of religion would be upon us.

Third—There can be no better way to prepare a community than to plan neighborhood or cottage prayer meetings. District the city or town so that every one may be reached, and then secure as many homes as possible, one or two at least in each district, more if it is possible. Send to the representative of that home a note something like this:

Dear Friend:

We wish to hold a neighborhood meeting in your home. We want you to reach everyone so far as it may be possible in the immediate vicinity of your house. We desire that you should pray simply for a revival and the outpouring of the Holy Ghost upon the Church. Please send around these little cards which we enclose properly filled out and signed.

Yours cordially,

.....

Enclose in this communication a card of which the following is a sample:

You are most cordially invited to attend a neighborhood meeting held in my home, No.....Street, on Tuesday, from to o'clock. You are privileged to bring a friend with you. This meeting is held in the interests of the Church of Christ and with the desire that God may pour out His Spirit upon us.

Signed,

If these meetings could be held from 8:30 until 9 o'clock in the morning and then a general meeting could be called for 10 o'clock at some central point, where reports could be made from the various services and such an address given as would stir the church members to immediate effort, the effect would be remarkable.

Fourth—Appoint a day of fasting and prayer in addition to the suggestions already made.

Fifth—With the circle of people with whom you have been in conference pledged to your support and the spirit of prayer quickened in your community, announce such a series of meetings as may be adapted to your work and observe the following rules:

First—Have absolute confidence in God, that what He has said in His Word He means.

Second—Expect results from God.

Third—Do not preach simply about Christ and tell the people how to come to Him, but give the man opportunity to come.

Fourth—Let the plan of salvation be perfectly stated in every sermon.

Let us preach in these next days with the conviction that we may be having our last opportunity and that those who hear us may never have another chance to be saved.

These suggestions may be adapted to either a work in a single church or a series of union meetings. That they may be abundantly blessed of God is our prayer.

CHAPTER XV.

Getting Ready.

BY THE REV. J. F. CARSON, D.D.

First—Realize the need of a revival in your own church. Believe that it is possible to have it and resolve by God's blessing that you will have it. A revival is simply the quickening of the dormant life of the Church. When that is quickened, there always follows the salvation of sinners. The first work is to have the Church awakened.

Second—Be much in prayer. Let the minister pray, pray directly and definitely, pray earnestly and in faith for a revival. Then let the minister call together two or three to join him in prayer for a revival, and if they pray in the right spirit the revival has already come down from God. Their own hearts have been quickened and their hopes have been enlarged. Increase the number of those banded together for prayer by those who know how to pray. Let the number be limited only by those who know the meaning and the power of prayer. When the indications warrant it, carry the work from this circle of prayer into the Church. Say little about what has been done, but begin at once to carry out your matured and prayer-baptized plans.

Third—Hold general meetings for prayer. These should be held first once a week. Then two or three meetings in a week, and the week before the evangelistic meetings are held there should be a meeting every night. The burden of prayer in these meetings should be for the enduement of power for the workers and for the guidance of the Holy Spirit in all the services. The

Bible readings should be on such subjects as the Holy Spirit, Prayer, The power of the Gospel to save, etc.

Fourth—Appoint special services for prayer. Have a day of prayer. In many cases a night of prayer would be a great blessing. What we make a sacrifice for counts. Have a sunrise prayer meeting. Appoint cottage meetings. A number of them should be held on one day or one evening. In a series of meetings which we had the joy of conducting in a town of about 8,000 inhabitants, we had twenty-three meetings at the same hour in the homes of the town. The meetings were from ten to eleven o'clock. At eleven-thirty a general meeting for prayer was held in the church. That was the beginning of the power of the services. That night over fifty cards were signed and in the following five days over three hundred cards were signed. In these cottage meetings definite requests in prayer should be made.

Fifth—Pledge all you can to daily prayer and personal effort.

Sixth—Before your meetings are held have the homes of the people visited. Let the pastor do as much of this as he can. Let the conversation turn on the meetings and, if the way be opened, pray with the family for the meetings and for a blessing on that home through the meetings.

Seventh—At the first service in the series of meetings an after meeting should be held for conference with the workers, for asking and answering any questions as to methods and for final instruction to the workers.

Eighth—Divide the workers into groups of ten and have a superintendent for each group. This superin-

tendent must be held responsible for the attendance and the work of his ten workers. If any drop out, he must select others to fill the vacancies. This suggestion is for churches which do not adopt the suggestion made elsewhere for the appointment of ushers and assistants.

Ninth—Arrange some meetings for children. Rev. E. P. Hammond says; “No revival is what it ought to be if a good deal of attention is not given to the children.” The children’s meetings should be among the most earnest and spiritual of all. Saturday afternoon would be a good time for a children’s meeting.

Tenth—Provide plenty of Inquirer’s cards for each worker. The worker should have more than enough to supply all persons sitting in his section.

Eleventh—The music is a vital factor in an evangelistic service. Have plenty of hymn books, one for each person, if possible. Get everybody to sing. Train a chorus choir, the larger the better. Get the best leader, always a Christian man. A man may be a good musician and have a splendid voice and yet be of no value in evangelistic services because he is not a Christian and so cannot sing for the purpose of winning men to Christ. The soloist must be spiritual, one who will be a channel through which the Spirit can work.

Twelfth—Be persistent. Do not weary in well doing. Dr. George B. Wright says: “I knew a meeting to be held three weeks without apparent result; at nine o’clock on the evening which began the fourth week, not a person had been forward; at quarter past nine, forty were seeking salvation and a great work followed. Results belong to God, so do not be discouraged if they are

not seen at once. Work faithfully and pray earnestly and leave the rest to Him."

CHAPTR XVI.

Preparation for the Services.

The fields that have been best prepared for the sowing always yield the largest and richest harvests in things spiritual. The farmer cannot secure a harvest by simply sowing seed. He has to prepare the ground. God says: "Break up your fallow ground, for it is time to seek the Lord, till He come and rain righteousness upon you." (Hosea, 10: 12.)

The first step in the preparation is with the pastor himself. "It will not do," says Dr. Chapman, "to bewail the deadness of the Church, and cry out against the worldliness of the people, if there be coldness in the heart of God's chosen leader. No searching sermons will avail much, and no words of rebuke will have much weight, if the heart of him be wrong who is set as the leader of the hosts."

Dr. William N. Newell, in his book on revivals, says of the pastor's relations to the revival: "You must search out the depths of your own life and character in the light of God and man. You may have been dull and selfish in your Christian work, professional and unbelieving in your prayers. Your example may have brought religion into disrepute. You may have cherished hard feelings. Is your leading desire for a revival legitimate? You may desire a revival on account of your own reputation and the outward prosperity of the Church. A neighbor of mine once held a protracted

meeting with the avowed design of establishing his own mission. You may strongly desire the salvation of souls; with small appreciation of their guilt and with slight regard for the honor of Jesus."

The second step is to secure the sympathy and co-operation of the elders and officers of the church. Frequent conferences with them should be held. There should be conferences for the searching of heart, when the officers shall forget others and consider only their own needs.

Having taken these steps, the pastor and officers are prepared to present their plans to the faithful few in the church, the Gideon's band, who will be loyal. Then increase the number, bring into your plan some of the young people. Unite all these in special meetings for prayer. Then you are prepared to present the plan to the whole church and to begin your preparatory preaching. Two things must be borne in mind. First, that God waits to visit His people and that He will fulfill His promises. There must be absolute certainty about these things. Second, we must expect results from God. "Attempt great things for God. Expect great things from God."

The special services having begun, the chief attention must be given to the presentation of the truth. "It has always pleased God to magnify the preaching of His Word, and such names as those of Wesley, Whitefield, Edwards and Finney shall always be conspicuous because they have been such fearless preachers of His truth and have so clearly given His thoughts to those who were hungering after them.

"He only is a faithful preacher in the time of re-

vival who magnifies Jesus Christ. Indeed, there is no promise of the Holy Ghost to the one who presents any other theme. The Apostles themselves were the ideal preachers. They went everywhere, speaking only of Jesus and the Resurrection."

Press the truth for immediate decision. During Mr. Moody's meetings in New York, the Rev. R. R. Booth, D.D., then pastor of the University Place Presbyterian Church, was deeply impressed with the value of the services in this respect, the pressing for an immediate decision. Dr. Booth said: "Such a thing as an inquiry meeting had never taken place under my sober ministry in my staid church, but I resolved I would appoint one. One Sabbath morning I preached from the text, 'Come, for all things are now ready.' I said to them: 'This sermon presupposes and involves an invitation, *now* and *here*. It does not imply that you are to go away after the sermon and spend two or three hours exposed to the influence of the world, the flesh and the devil, but that *now* and *here* you are to have an opportunity of accepting Christ.' The inquiry meeting was appointed and ten persons came in and accepted Christ; and one of them was a dear young man for whom I had long been yearning."

Dr. Booth related this incident at a minister's conference in New York, and then said: "Brethren, have we not to revolutionize the whole system of preaching, and change somewhat our mode of operations? The trouble is our sermons do not mount to the climax. If they are mere orations and theories of Christianity, an invitation at such meetings is incongruous and absurd. But when the sermon says *Come*, from beginning to end,

when it is appended to the cross, when it is bleeding with tears and sobs all the way through, then we can say, ‘Come to Jesus.’ This action and testimony showed a hearty belief in revivals. How, indeed, can their worth be questioned?

With this preparation carefully made and preaching after this type, the Church will be revived and sinners brought to the Saviour.

CHAPTER XVII.

The Committees.

Reference has been made in several places in this volume to the various committees that should be appointed in connection with an Evangelistic Campaign. The committees that are suggested in this chapter are for a union meeting. All these committees should be appointed for a local church, changing the membership and other elements to suit the local conditions.

I. The Executive Committee. Dr. Chapman suggests that “if not more than five churches are co-operating, a pastor and a layman from each church. If there are between five and twelve churches, one pastor or one layman from each church. If more than twelve churches are represented, twelve men selected with reference to the various denominations and their relative strength.”

The Executive Committee is to arrange for all meetings and to supervise the work of the other committees; where a single church is conducting the meetings the Executive Committee may be composed of the pastor and the chairman of the other committees.

II. The Advertising Committee. This is an im-

portant Committee. Wideawake business men should be on it. Generous provision should be made for advertising. Notices of all sorts should be widely circulated. Posters in the street cars are a splendid medium of advertising services. A bulletin board should be placed in front of the church. Do not place much on this bulletin. The local papers should be used in advertising the services. The Committee should see to it that matter is furnished to the papers some weeks previous to the opening of the services and then every day during the services. Make announcements for only a few days at a time.

III. The Committee on Canvassing. Divide your region into districts, and have efficient canvassers visit every house and store and factory and office. They had better carry visiting cards, which you may have printed, leaving a space for the names to be written. This should be done the week before the meetings commence. During the last week of the meetings this Committee may be used to make a religious census of the city, or, in case the services are conducted by one church, of the section of the city in which the church is situated. The following blank has been used successfully in taking this census:

Name of family.	Street.	Number.	How many church members.	What church.	Church preference.	How many children in Sunday school.
.....
.....
.....

IV. The Music Committee. The music is vital. The church hymnal may be used, but the general opinion is that for the peculiar work of these services the familiar gospel hymns are preferable. Form a large union choir of as many good voices as are obtainable. Select a good leader to drill the choir, and engage a good organist to be present at all the meetings. Keep the same organist for all the services. Erect a platform in the building where the services are held sufficiently large to hold all the members of the choir, and let them be grouped closely about the leader and the preacher.

V. The Devotional Committee is to arrange the Union Preparatory Meetings, select leaders, topics, etc., and is to plan for the special prayer meetings that shall be held during the series of meetings. There should be women's prayer meetings. These should be held in the lecture room of the church in which the afternoon services are held. They should commence forty-five minutes before the hour of the afternoon service and should adjourn five minutes before the time for the general service. There should be cottage prayer meetings held at some morning hour. Sunrise prayer meetings should be held at least once a week.

VI. The Finance Committee is to receive and pay the bills presented by the other committees. It is to arrange for local incidental expenses.

First—By assessments on the churches concerned, in proportion to size and financial strength, or—

Second—By private subscriptions before the meetings commence. This is most important. The fund will pay all the expenses of the various committees and traveling expenses and hotel bills of the evangelists. The

free will offering is a matter to be looked after by the Executive Committee.

VII. The Committee on Ushers and Assistants. This is one of the most important committees. Much of the effectiveness of the services will depend upon the fidelity, faithfulness, intelligence and spirituality of this committee. Earnest attention is called to the suggestions which follow. The plan outlined is one that has been used in many of the largest and most successful evangelistic services held in this country.

Chief Usher—Who has the superintendence of all the work in the building during the meetings, and has charge of assistant chief ushers, aisle ushers and door-keepers.

Assistant Chief Usher—Who has charge of a certain number of ushers and assistants. The number of assistant chief ushers to be regulated according to the size of the building.

Aisle Usher—Whose duty it is to aid in showing the people to the front of the building—to do personal work with those standing near the door, and to collect from the ushers and assistants the cards signed by inquirers.

Doorkeeper—Whose duty it is to see that the doors are opened at the time announced. To collect tickets at all services where tickets are used, and to see that people do not pass out of the building during service, except in case of sickness. The doors are to be kept closed during the singing of solos and during prayer. The number of doorkeepers to be regulated by the size of the building. One of the number to be chief door-keeper.

Regarding the number of ushers, you would better have one for every fifty or sixty people who can be seated in the building where the meetings are to be held.

The great object in appointing so carefully the ushers and assistants is to be found in the fact that, first, through the ushers, the evangelist has the audience properly seated, and after that through them he may keep control of the audience in the minutest detail; secondly, through the ushers and assistants, at a certain stage in the meeting, present a personal invitation to every person in the audience to receive Jesus Christ as Saviour, and then through them place the inquirer's card in every hand

The ushers and assistants should be on duty at least fifteen minutes before the doors are opened. The ushers will stand in the rear of their sections and direct people forward. The usher is expected to take his seat as soon as his section is filled and remain in his section through the entire service.

VENTILATION.

Every usher should be familiar with the working of windows and doors in his section, and if they will not readily and noiselessly open and close report the fact, so that they may be fixed. It is exceedingly important that there be good air. Open or close windows or ventilators only upon instruction from the platform, or from the chief usher.

ASSISTANTS.

The very best and most consecrated people you have should be selected for assistants. They should be of

the calibre of Sunday-school teachers. They will be in a position where they can be marvellously used in the service of God, and the importance of their duties cannot be overestimated.

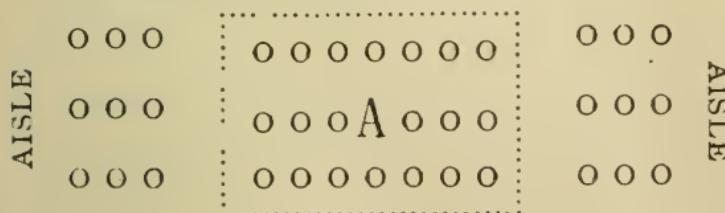
Select assistants from all churches, three to every 100 people for the seating capacity of the building. The qualifications for an assistant are:

1. The ability to attend every evening service (Saturday excepted) and to be present before the opening of the doors.

2. Spiritual character and earnestness and willingness to do anything for Christ.

Either men or women, young or old, will answer, provided they have the above qualifications.

There should be one assistant for every thirty to forty-two people (seating capacity of the building). The diagram below represents a section of three rows, thirty-nine seats, "A" being the assistant, who is expected to reach with cards, encouragement, etc.—that is, to shepherd—the twenty people inclosed within the lines, the others being reached by the ushers.



They should provide themselves with cards and pencils directly on entering the building each night, and be in their places before the general doors are opened.

The position of each usher should be in the rear of the section assigned him, where he should reserve a seat in the end of the row.

CHAPTER XVIII.

After the Sermon in an Evangelistic Service.

BY THE REV. R. A. TORREY, D.D.

From a Chapter in a Volume by Dr. R. A. Torrey on
“How to Promote and Conduct a Successful Revival.”

The moment the last word of the sermon is uttered there should be opportunity for decisions. This opportunity may be given in a variety of ways. You may ask the audience to bow a few moments in silent prayer, insisting courteously, but firmly, that no one go out for a few moments. If the interest is deep enough, you may then ask “all who wish to be saved,” or “all who have made up their minds now and here to accept Christ as their personal Saviour, to surrender to Him as their Lord and Master, and to begin to confess Him as such before the world,” to rise (or come forward and give me your hand, or come kneel at the altar). If you think the interest hardly warrants that, you can ask “all in the audience who are burdened for unsaved friends,” or “all who are anxious for the salvation of some friends in this audience,” to rise. When they have risen, invite all who wish to be saved right now to rise. It is not well usually in the general meeting to ask all Christians to rise, as this makes it awkward for the unsaved, and they may not come back again. Another good way is to say, “We are going to sing a hymn and I don’t want anyone

to go out until it is finished. The Holy Spirit is working in this meeting " (don't say that unless He is), " and anyone moving about may disturb some one just on the verge of a decision for Christ. Now, while we sing the second verse, all who will accept Christ (don't say, 'if any one will') arise." Stop when the second verse is sung and call for decisions. Then sing the third and the fourth, etc., in a similar way. If you are fortunate enough to have an altar in the church where you are preaching, it is often better to have them come to the altar. If you have no altar, you can have the front seats emptied and use them for an altar. A solo may be used in place of a congregational hymn. Still another way is to say, as you close your sermon, "We are going to have a second meeting, to give those who have been converted here to-night and all who are interested an opportunity to accept Christ now and enter at once into the joy of the Christian life. We want every man who is interested in his soul's salvation and all Christians to stay to that second meeting. You can't afford to go away." It is usually better to have the second meeting in another room, if there is one that the people have to pass as they go out. Have wise workers posted at every door of this room to invite and urge the people to come in as they pass. When the interest is very deep you can have the second meeting in another building. Have the singing in the second meeting begin at once as the people come in. When all are in, have absolute silence, and then silent prayer. Perhaps two or three audible prayers by men and women whom you can trust as really knowing God may follow. (Don't take any chances at this point and let some crank spoil your meeting). The next thing

to do varies with circumstances. You may call for an expression at once. If the interest is very deep, call at once for those who wish to accept Christ to rise or come forward. On other occasions ask "all who have accepted Christ and know that they are saved and are walking in fellowship with Christ" to arise. Now you and your workers see who the persons to deal with are. Next ask those who wish to become Christians to arise. It may be well to sing one or several verses as this is done. One and another and another and then many will arise. Wherever it is possible, it is well to have now still a third room, into which those who have risen as desiring to become Christians shall go. Have a wise man in charge of this room until you get there yourself. Have him put one worker, and only one, with each inquirer. These workers should be trained for the work. Every church should have a training class for this purpose. When you have gotten all you can into the inside room, turn the outside meeting into a meeting for testimony and prayer, which either you or some wise worker manages. It is a great advantage to have a choir leader who can do that. The unconverted ones who have not gone into the inside room can be gotten hold of personally in this testimony meeting or afterward. Don't have any holes in your net anywhere if you can avoid it. Sometimes, in the second meeting, it is well to ask all who were converted after they were fifty to rise, then those who were converted after they were forty, thirty, twenty, ten, before they were ten. Then ask all who will accept Jesus to-night to arise. Then all who really desire to know the way of life. A good method to use occasionally in the second meeting is to ask all who

were converted after they were fifty to come forward and gather about the platform, then those who were converted after they were forty, etc. This will gradually thin out those who are seated, and the unconverted will find themselves being left behind, and it will set some of them to thinking. Especially will this be true if a man sees his wife leaving him, or a son sees a mother. Some one may think that there is too much method and manoeuvering in all this, but it wins souls, and that is worth manoeuvering for. Jesus, Himself, told us to be "wise as serpents," and also said that "the sons of this world are in their own generation wiser than the sons of light." Evidently Jesus would have us exercise all honest ingenuity in accomplishing His work, especially the work of soul winning. It is lawful, as Paul's example shows, to catch them "with guile" (2 Cor. 12:16). The methods suggested will suggest still others. The great purpose of all these methods is to get many to commit themselves and to bring them to a decision to accept Christ. Much good preaching comes to nothing because it is not driven home to the individual and the individual brought then and there to an acceptance and confession of Jesus as Saviour and as Lord. When one has been led to accept Jesus, an immediate public confession (then and there) should be insisted upon. (Rom. 10, 9:10.)

CHAPTER XIX.

The After Meeting.

This is the time when the most important work has to be done. As soon as the second meeting is an-

nounced, the workers will go to the front of their sections. Urge people who seem impressed or interested to remain; especially see that people who have risen for prayers, or who have signed cards, remain. If ninety-five out of a hundred start to go, it is natural for the five others to follow, even if they have been spiritually interested. It is the worker's business to see that they do not go out.

As soon as possible bring people from the rear toward the front, and from the sides to the center, and sit with them in the after-meeting. See if there is not some one whom you can help. It will not do to have very timid people for workers unless they are willing to overcome their timidity for Christ's sake, and do this work thoroughly. If possible, shake hands with people whom you do not know, as well as with those whom you do, among the inquirers, and speak words of good cheer and encouragement. Pray with them when you have the opportunity. Sometimes a kind word at the close of the last meeting may win a soul for Christ.

The Bible should be freely used in the after-meeting. Let the leader read some portion that bears directly upon the purpose of the meeting, which is not instruction nor edification, but salvation.

The praying in the after-meeting, like the address and the testimony, should be but for one thing—the salvation of the lost.

When an inquirer has come to the point of accepting Christ, kneel with him and ask him to pray aloud.

Do not get into any discussion with inquirers and spend no time in answering curious questions. Dr. A. C. Dixon quotes an incident that illustrates Mr. Moody's tact in dealing with the curious. "A man came to Mr.

Moody in an after-meeting with a long list of hard questions. Mr. Moody said, 'I will answer your questions if you will promise me to do one thing.' 'What is it?' 'Promise me you will do it before I tell you.' 'No sensible man does a thing like that.' 'Will you promise me, then, that you will try to do it?' 'Yes, I can make that promise.' 'Well, give your heart to Jesus Christ and then come to me with your questions.' The man went away disappointed, but two nights afterwards he returned with a radiant face and told Mr. Moody that he had done what he had asked him to do and that, for twenty-four hours, he had been one of the happiest men on earth. 'Where are your questions?' asked Mr. Moody. 'I haven't any,' he said. 'The moment I accepted Jesus Christ they were all answered, or appeared so insignificant that they were not worth answering.' Philip might have spent hours answering the eunuch's questions about Isaiah, but he began at the same Scripture and preached unto him Jesus. Let us follow his example."

I quote again from Dr. Dixon's splendid article on "The After-Meeting" in Dr. Torrey's work on "How to Promote and Conduct a Successful Revival." "A whispered word, or even an elbow touch from a friend may do more than twenty sermons in leading to a decision. An earnest business man in New York City told me it was not the sermon, nor a word, but just a touch on the shoulder which led him to confess Christ before men. He had already accepted Him as Saviour and just needed this little encouragement. He said: 'While the evangelist was inviting all who loved Christ to confess Him by going forward and giving him the hand, I felt a gen-

tle touch on my shoulder. I looked around and saw the face of an old friend looking wistfully at me. He did not utter a word, but I knew what he meant, and I went right up and gave him my hand. This was the beginning of a business man's Christian life."

CHAPTER XX.

How to Aid Inquirers.

BY THE REV. J. WILBUR CHAPMAN, D.D.

Always use God's Word and if your experience is quoted at all only let it be used to emphasize the Scripture. In the general meetings you will find it easy to put the question very kindly and courteously to the people, "Are you a Christian?" If the answer is "no" help them in every way you can. You will find about you four classes of inquirers.

1. CHRISTIANS WHO LACK ASSURANCE.

The first epistle of John was written to help this class. Emphasize I John 5: 13.

2. BACKSLIDERS.

Read the prophecy of Jeremiah for yourself and give them its spirit. Use Jeremiah 3: 12, 13. Read Hosea, 14th chapter, especially the opening verses.

3. THOSE SLIGHTLY CONVICTED.

Read Romans, 3: 10, 23. It is useless to give the consolations of the Gospel until there is consciousness of sin.

4. THE DEEPLY CONVICTED.

Read Isaiah 43: 25 and 44: 22. John I: 11, 12. Tell them they may be sure of their salvation. Read John 3: 16, John 5: 24, John 6: 47, Romans 6: 23.

The following excuses may be presented; if so, answer them with God's Word:

1. I CAN'T UNDERSTAND.

"There is none that understandeth, there is none that seeketh after God." Romans 3: 11.

"But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." I Cor. 2: 14.

2. AFRAID OF FALLING.

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1: 6.

"Kept by the power of God through faith unto salvation, ready to be revealed in the last time." I Peter 1: 5.

3. AFRAID OF TEMPTATION.

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it." I Cor. 10: 13.

"For, in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." Heb. 2: 18.

4. INCONSISTENT CHRISTIANS PRESENT.

"But why dost thou judge thy brother? Or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ. So, then, every one of us shall give account of himself to God."

Romans 14: 10, 12.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself." Romans 2: 1.

5. WHEN TO BELIEVE.

"Choose you this day whom you will serve." Josh. 24: 15.

"Come, for all things are now ready," Luke 14: 17.

"Behold, now is the accepted time; behold, now is the day of salvation." II Cor. 6: 2.

CHAPTER XXI.

The Inquirer's Card.

These cards are to be distributed by the ushers and assistants. Sometimes the cards will be used two or three times. The purpose of the cards is to secure the names and addresses of all who show any interest, in order that they may be visited and any impression that may have been made upon them deepened. Cards are to be handed to each person. The ushers are to hand the cards to those near the ends of the seats and the assistants to those immediately around them, both at the sides and in the front and rear. Watch the people in your section carefully, observing those

who rise for prayer, helping others to rise if you think they are impressed or hesitating, and make it easy for them to indicate their interest, both in rising and signing the cards. When the ushers and assistants collect the cards, let them look at them immediately to see that the address and the pastor and the church are indicated. If any line is blank, try to get the information without being intrusive, and fill out the card with the information that is lacking. Do not try to influence any one as to what church he shall attend. When an announcement is made concerning the distribution of the cards, the ushers should pass all through their sections, first distributing them and afterwards collecting them. The assistants should stand up in their places—do not try to do it sitting down. Be on the alert to help carry out every suggestion that may be made from the platform.

A good form for the inquirer's card is this:

I have an honest desire henceforth to live a Christian life.

I am willing to follow any light God may give me.

I ask the people of God to pray for me.

Name.....

Residence.....

Church or pastor preferred.....

Usher's name.....

Not every one who signs this is a convert, but he is an inquirer, and as such is in an attitude in which he can be easily won. Dr. Chapman says that in his pastoral experience he was able to reach nine out of ten of all who had signed the cards.

CHAPTER XXII.

After the Meetings.

BY THE REV. J. F. CARSON, D.D.

Evangelism is a broad work. It means the establishment of essential righteousness in individual human souls. That carries with it the enlightening of the mind, the quickening of the conscience, the energizing of the will, the purifying of the affections, the exalting of the aims and aspirations of men, so that the whole being shall be brought into harmony with the will of God.

The criticism is often heard that many of those who unite with the church after a series of special meetings do not hold out. That criticism is, in most instances, a criticism of the church. The special meetings accomplished their purpose but the church failed in her work. It is the business of the church to follow up the special meetings with instruction and help to all converts. With the close of the special meetings the work of the church begins. During the meetings some have been impelled to begin the Christian life, some to re-dedicate themselves to God for more zealous service. It is a critical time. "The sheep are gathered, but not yet safely folded." The shepherd must know now, if never before, what it means for a good shepherd to give his life for the sheep. The work that follows special services is boundless and the pastor and session who are not prepared to do that work had better not have any special services. To neglect the work that should be done after the special meetings will be for the pastor to find that the last state of some of those who were impressed in the special ser-

vices is worse than the first. How may the baneful effects of reaction be prevented?

Form the new converts and all others who wish to grow in spiritual things into a class or classes for the study of the Bible and for conference on spiritual things. Instruction is needed. This is vital.

Have the convert make a confession of his faith by uniting with the church. Whether this should be done before the instruction in the class is given, or after, must be determined by the individual conditions. In no instances let the convert feel that he has been put on probation.

Find or make some kind of work for all who have been quickened. Modify the existing organizations in the church, if necessary, or organize new ones to meet the new conditions.

Have all begin at once to support financially the work of the church. This must be done with great tact and by personal conference. Get each convert to begin to appropriate a definite portion of his income to the Lord's treasury.

Have each establish a family altar in his home. Let the pastor ask the privilege of calling some evening for the purpose of dedicating such an altar.

Personal counsel must be freely given. Opportunities for conference must be given. All this will require time. The weakness of much of modern evangelism is its passion for immediacy, its sensitiveness to the interests of the passing hour. The real and effective evangelistic service is a long one, it continues long after the special meetings have closed.

CHAPTER XXIII.

Personal Work.

BY THE REV. J. F. CARSON, D.D.

All Christians recognize the importance of personal work. The whole story of the growth of the Church emphasizes its importance. It was the personal work of Andrew that brought Peter to Christ. Philip brought Nathaniel. It was the personal work of M. Kimball, the Boston business man, that led D. L. Moody to Christ. Lord Shaftsbury was won to Christ in a godless home by the personal work of a nurse girl. H. Clay Trumbull was brought to Christ through a letter from a friend—a letter definitely asking him to give himself to Christ. John B. Gough was won to God by the personal work of Joel Stratton.

While all Christians appreciate the value of personal work, yet there are comparatively few who ever make an intelligent personal effort to lead any one to Christ. This work has not the attractions that some other work has. Dealing with the one man seems insignificant as compared with preaching to a thousand. But it may mean more. John B. Gough said of the one loving word of Joel Stratton that won him: “ My friend, it may be a small matter for you to speak the one word for Christ that wins a needy soul, a small matter to you, but it is everything to Him.” It is forgetting this truth that causes personal work to be neglected.

It is this personal work that tells. Winning one soul at a time usually results in the winning of a multitude of souls in the process of time. The failure to engage in

personal work is not due in many instances to a lack of appreciation of the need of such work, nor to an unwillingness to engage in it, but to a sense of inability to do it, a lack of knowledge as to some practical method.

This places a responsibility on the pastor and leader in spiritual work. There should be instruction given on the subject of personal work. Form a class and give instruction on such themes as: "How to use the Bible in dealing with individual inquirers," "How to approach men about Christ," "The way to pray," "How to deal with doubt."

The Book of Acts is the text book on personal work. Study the methods of Philip, Paul and the other Apostles, each one finding his man or woman and then seeing the work spread in Samaria, Lystra, Antioch, Philippi and elsewhere.

Personal work pre-supposes five things. First, that the worker is himself saved. There must be a saved man behind the offer of salvation. Some time ago I preached a simple Gospel sermon in the Westminster Reformed Presbyterian Church of Newburgh, N. Y., where my dear friend, the Rev. Dr. J. R. Thompson, has been the honored pastor for nearly forty years. At the close of the service a good woman of the church greeted me with the word: "Sir, I am persuaded that you could not point out the way to Christ so clearly unless you had traveled it yourself." The only way you know is the way you have traveled. You cannot lead one to Christ in personal work unless you know the way by personal experience.

Personal work pre-supposes, second, that the worker leads a consistent life. Emerson said: "What you are

speaks so loud that I cannot hear what you say." What you are is what the man you deal with hears. A clean, consistent life is essential to personal work.

Personal work pre-supposes, third, that the worker has a deep realization of the value of a soul and of what it means for a soul to be saved or lost; that he believes in Christ's power to save souls, and above all things else longs for their salvation. The one who does personal work must love men and have compassion for the lost.

Personal work pre-supposes, fourth, that the worker is a man of tact or wisdom in dealing with individuals.

Personal work pre-supposes, fifth, that the worker is a man of prayer and that he has had the definite experience of baptism with the Holy Spirit.

These things being assumed, what suggestions can be made as to doing personal work? I quote the following eighteen points from Dr. R. A. Torrey's book on "How to Work for Christ." These are his hints to personal workers.

I. As a rule, choose persons to deal with of your own sex.

II. As a rule, choose persons to deal with about your own age. A young man as a rule can get hold of young men better than any one else can, and a man of mature years can handle a man of his own age better than a young man, or even better than an old man.

III. Whenever it is possible, deal with a person alone. No one likes to open his heart freely to another on the most personal and sacred of all subjects when there are others present.

IV. Let your reliance be wholly in the Spirit of God

and in the Word of God. Have no confidence in yourself.

V. Do not content yourself with merely reading passages from the Bible, much less with merely quoting them, but have the one with whom you are dealing read the passages himself.

VI. It is oftentimes well to use but a single passage of Scripture.

VII. Always hold the person with whom you are dealing to the main point of accepting Christ.

VIII. Be courteous. Many well-meaning but indiscreet Christians by their rudeness and impertinence repel those whom they could win to Christ.

IX. Avoid unwarranted familiarities with those with whom you deal. There is no place where good breeding counts for more than in personal work.

X. Be dead in earnest.

XI. Never lose your temper when trying to lead a soul to Christ.

XII. Never have a heated argument with one whom you would lead to Christ.

XIII. Never interrupt any one else who is dealing with a soul.

XIV. Don't be in a hurry.

XV. Get the person with whom you are dealing on his knees before God. This rule has exceptions. Sometimes it is not possible to get the person to kneel, and sometimes it is not wise; but it is wonderful how many difficulties disappear in prayer.

XVI. Whenever you seem to fail in any given case, go home and pray over it and study it to see why you failed. Never give up a case because of one failure.

XVII. Before parting with the one who has accepted Christ, be sure to give him definite instructions as to how to succeed in the Christian life.

XVIII. When you have led anyone to Christ, follow him up and help him in the development of his Christian life.

In a little book issued by the International Committee of the Young Men's Christian Association, the following suggestions are given:

Pray for opportunities. Watch for opportunities.

Center on one man.

Where possible, study the man in advance, and the best time and way to approach him.

Make an engagement for an interview with him, under the most favorable conditions, without necessarily informing him in advance of the object.

Seek to attract; avoid antagonizing. Remember we are to win men. Act according to Paul's method; I. Cor. ix: 19-22. Avoid cant; be natural.

Realize that you are doing a great thing for the man whom you are seeking to win to Christ.

Deal with the man alone. Find out what he believes rather than what he does not believe, and thus learn most hopeful ways of approach. Ascertain also the stage he has actually reached in his experience, *e. g.*, does he yet recognize his sinfulness and helplessness.

Endeavor to meet his difficulty as it really exists, and not necessarily according to some preconceived plan of your own.

Use your Bible in the interview, and, where expedient, have the man read from it for himself.

Avoid technical, religious terms, not commonly understood among unconverted men.

Avoid the spirit of controversy.

Do not be satisfied with meeting a man's objections; but also clearly present to him the Gospel.

Be in constant prayer, and rely implicitly on the Holy Spirit.

Press the man to an immediate decision, if possible.

Never give a man up.

CHAPTER XXIV.

A Committee of One Hundred.

The Story of a Remarkable Work in One Church.

BY THE REV. J. M. MC ELHINNEY,

Assistant Pastor of the Central Presbyterian Church,
Rochester, N. Y.

On the first Sabbath in October, 1900, Dr. Henry H. Stebbins, pastor of the Central Presbyterian Church, Rochester, New York, suggested to his people as a fitting and triumphant close to the nineteenth century that at least one hundred people be brought into the fold of Christ, one for each year of the century. One of the elders of the church, hearing the suggestion, said to himself, "Why cannot a committee of one hundred be secured to carry this into effect?" His confidence in the plan was so strong that at a meeting, a few days later, of St. Paul's Brotherhood, a band of twenty-one young

men in Central Church organized for Christian work, he produced one hundred cards printed and numbered, and received their unanimous and enthusiastic endorsement.

The cards were equally distributed throughout the Brotherhood, with the understanding that each member should sign a card for himself and that he should commit the other cards to persons who might be depended upon for the work.

FACE OF THE CARD.

194

Central Church, 1900.

COMMITTEE OF ONE HUNDRED.

By affixing my signature to this card, I desire membership in above Committee, and agree to fulfill to the best of my ability the object of the Committee. (See other side.)

Name.....

Address.....

Note.—Return this card to any member of St. Paul's Brotherhood of this church.

BACK OF THE CARD.

The object of this committee is, if possible, to bring into the membership of this Church at least one hundred at the next communion, which occurs the first Sunday morning in December, and will be the last reception to new members in the present century. This is putting into effect the suggestion and desire of Dr. Stebbins as stated by him Sunday morning, October 7, which was as follows: "As a fitting way to close the present century,

why not have a new member to represent each year in it?" Membership in this Committee means that you will be responsible for at least one.

The above card embodied the plan, which was after Dr. Stebbins' own heart. At the meeting of the Brotherhood, above referred to, he expressed his great gratification at the adoption of such a method, and predicted for it the largest success, since it was the realization of an ideal which throughout his ministry he had cherished as the preferred Gospel method of winning men, women and children to Christ.

While these cards were being circulated for signatures, letters were sent to teachers of the Bible School and members of the Christian Endeavor Society, copies of which are here inserted.

CENTRAL CHURCH.

ROCHESTER, October 12, 1900.

Dear Friend and Associate in the Bible School of Central Church:

I am still possessed with the suggestion I threw out at the communion table last Sunday morning, that we, as a church, and in our several departments of work, should aim to make the most of the few days that remain before the end of the century. So I, naturally, turn to you for the willing and generous co-operation which I know you will manifest. The field I associate with you is the class which it is your privilege to instruct. I presume there is not a class in the school in which there are not members who either are not Christians or, if Christians, are not members of the church. I heard one teacher say the other day that after a careful canvass

it was found that fifty per cent. of his class were not church members.

Now what I propose is a short, sharp and decisive campaign, covering the forty-nine days that remain after next Sunday before the next Communion, the first Sunday morning of December, which will be our last Communion of the century. I would urge, with that end in view, that you secure as large an attendance as possible of your class; that absentees be looked up; and that the work of the class be followed up by the call or the letter, or both, as shall seem desirable and possible. I would specially urge that more than ever you steep the lesson in prayer, and focus it upon the apparently unconverted members of the class, and upon those connected with the church. Do not discount the child of it. You remember Jesus's words: "Suffer the little children to come unto Me." Let us not limit God in the work proposed. Remember that things impossible for man are entirely possible for God. I know the time is short. It is not too short, however, if we will only redeem the time and ask God so to teach us to number the remaining days of the century as to apply our hearts unto the wisdom that cometh down from above, the wisdom of God which, allied with the power of God, is abundantly equal to the glorious accomplishment of what I am asking you to take in hand.

I shall be only too glad to confer with you and otherwise to co-operate with you in this most important matter.

In the hope that at the next communion you and I, and all of us, may witness an accession to the church of

at least a hundred persons, one for every year of the century, I am,

Cordially yours,

HENRY H. STEBBINS.

A letter of similar import was sent to each member of the Christian Endeavor Society.

As an aid to the workers, many of whom were inquiring for names of persons who might be helped to a decision for Christ and the Church, lists of names with addresses were prepared and classified. One list contained names of men who had been in attendance upon large classes in the Bible school; another list contained names of women in adult classes in Bible school; another, names of persons who were reported to be members of churches outside of Rochester; another, names of persons who at some time signed cards expressing thereby a desire to lead a Christian life; another, names of persons who seem interested in spiritual things; and still another, names of those who had attended young men's receptions. These names, with an earnest bracing word from the pastor, were distributed with discrimination among the Committee of One Hundred. At the same time a letter was addressed to each person on the various lists. A copy of the letter is herewith given.

November 2d, 1900.

Dear Friend :

I want you to stop after the service next Sunday evening and take a cup of coffee with me in the church parlor. That, however, let me frankly say, is not the only, nor the chief thing, I want. I want to meet you

socially, in order to become better acquainted with you, and I want to become better acquainted with you, in order that I, in connection with the young men in the church, especially the St. Paul's Brotherhood, may do everything in our power to encourage you along lines with which you are presumably in sympathy. The fact that you come to church, or to Bible class, or to a Sunday night reception, is an indication of a degree of interest. You may be a member of a church outside of Rochester. If so, we would like to have you join the Central by letter. Or, if you are not a church member, you may be a Christian. If so, we would be glad to have you join our church on a confession of your faith in Christ. We shall have one more communion this year. It will be the last of the century. We are making a special effort to induce as many as possible to get into line at that time. We would like to have you among the number, so drop in next Sunday night.

In the hope of seeing you, I am,

Very truly yours,

HENRY H. STEBBINS, Minister.

Early in November the Committee of One Hundred had been secured, with thirty-nine additional persons. The pastor sent the following letter to each member of the Committee :

November 22d, 1900.

Dear Friend :

I congratulate you upon your consent to be a member of the "Committee of One Hundred." I cordially appreciate your co-operation. I hope you have already secured at least one person who, through your instru-

mentality, will, on the last Sunday morning of December, be welcomed into the membership of the Central Church.

Be not weary in your well-doing. Live very near to God. Rely upon the Holy Spirit to guide you, to teach you what you ought to say, or write, or do, and to incline to Christ those whom you are trying to win to Him. Avail yourself of the conference room (Mr. McElhinney's study), where, before and after every service, some one will be in attendance to furnish you with the names of those possibly available for church membership, and to facilitate your work. You can also meet there one and another for whom you are making special effort.

The session will begin its series of meetings to receive applications for church membership, on Sunday evening, December 2d, in the church parlor, after the regular service. And such a meeting will be held on every Sunday evening till, and including December 23d, as well as after the services on Tuesday and Wednesday evenings, commencing with December 4th, and continuing, with the exception of Christmas evening, till, and including Friday, December 28th, the evening of the service preparatory to the communion.

I suggest that you arrange to accompany to one or another of the meetings of the session, only the earlier the better, the person or persons whom you are so fortunate as to influence. I shall be glad to have you introduce them to the elders.

God bless you in your endeavor, and may you, at the communion on the last Sunday morning of the century, have the exquisite delight of seeing the one or

more whom you have led to Christ, welcomed into the Church.

Sincerely and hopefully yours,

HENRY H. STEBBINS.

To the members of four of the large Bible classes the pastor sent a letter urging those who were members of churches outside of Rochester to procure their church letters and place them with Central Church, urging those who were Christians, but not church members, to unite with the church, and appealing to all who were not Christians to decide for Christ and take a stand for Him only, in His church.

Feeling that the Bible school was a field "white unto the harvest," the superintendent addressed a letter to the teachers, directing their attention to the day of special effort appointed by themselves.

The letter is as follows :

November 27, 1900.

Teachers of Central Church Bible School :

You are invited to attend a half-hour devotional service after the prayer meeting on Wednesday evening, November 28, to be held in the room of Class 24. In accordance with their action the teachers throughout the school are requested to make special effort next Sunday, December 2, to secure from the available non-church members of their classes an expression of faith in Jesus Christ, and to make an appeal to them to unite with the church on the last Sunday of the century, December 30, 1900.

Trusting that you will be guided of the Spirit to draw many to the Master, I remain,

Sincerely yours,

J. M. McELHINNEY.

It is said that the unexpected always happens, which surely was verified in the publication of the following circular :

To the Men of Central Church:

The pastor and elders of Central Church are doing their utmost to revive the spiritual life of the members of the church and congregation. Cannot we assist in the effort? Will you not join us in enlarging the attendance and increasing the interest in the regular services by attending the Wednesday evening meeting? We can do that much without great sacrifice of time or comfort, and it seems certain that we will feel paid for the effort involved, without reference to its possible influence on others.

Let us surprise Dr. Stebbins and the faithful few who have held the mid-week meeting together by their almost uninterrupted attendance, by being present in a body on Wednesday evening, the 5th inst., and on every Wednesday night thereafter, if possible. Shall we see you next Wednesday night?

H. A. BREWSTER,

P. V. CRITTENDEN,

J. A. SEEL,

I. H. DEWEY,

L. L. WILLIAMS,

Trustees of Central Church.

H. H. PRYOR,

M. D. KNOWLTON,

C. S. HASTINGS,

R. A. HAMILTON,

Our choir, numbering about fifty, was not overlooked, as the following letter sent by the choirmaster will show :

Rochester, Dec. 18, 1900.

My Dear Friend :

First and last I have written to you about various matters connected with our choir work. I am moved now, however, to drop you a line about membership in the Central Church. I belong to the St. Paul's Brotherhood, that is trying to secure at least a hundred new members, one for every year of the century, before our next communion, which will be on Sunday morning, Dec. 30. Naturally I turn to my choir as my particular field. I am glad to know that so many of us are already in the church. You, I believe, however, are not connected with this church, although you may have belonged to a church somewhere else. If so, I know this church will be glad to have you bring your letter, unless you are connected with a church in Rochester, in which case we would not disturb your relation. Or, if you are not a church member, you are very likely a Christian, and if so, it is your privilege to belong to the Christian Church. In whatever way either Mrs. Walton or I can serve you, whether by going with you to see Dr. Stebbins or by going with you to meet the elders, please be assured of our readiness to do so.

In the hope that our choir will be generously represented among the new members, believe me,

Sincerely your friend,

GEO. W. WALTON.

One more letter was written to the entire membership of the Church, numbering over two thousand, with a mailing list of over twelve hundred separate addresses. It is as follows :

My Dear People :

My heart turns to you in eager desire that you and I together should make all we can of the few remaining days of this year of the Lord, this century of grace. I want the approaching Christmas, the last Christmas of the century, to be the best. I want the New Year, the first year of the new century, to be the happiest we have had. I want us to go as thoroughly furnished as possible into the twentieth century. I want our church, as she passes from the century in which she was born into the century during which we trust she is to grow up into Christ in all things, to have on her most beautiful garments. It is our privilege to help to array her. Let us do so by investing our lives with the beauty of holiness, by our faithful attendance upon the ten remaining services of the year, especially the service preparatory to the communion, Friday evening, December 28th, and the communion itself, Sunday morning, December 30th; by a generous Christmas offering, and by doing all we can to induce our children, our scholars, our friends, to be of the number who are to be welcomed into our church membership at the communion.

Your pastor, in the bonds of Christ and the Central
Church,

HENRY H. STEBBINS.

My Study, December 17, 1900.

This letter closes the correspondence by our pastor, which reminds me to say that the entire correspondence, including numerous postal cards sent out under the auspices of the Brotherhood, aggregates close to three thousand, and constitutes one of the distinctive features of this special effort.

Another feature of the work was the reliance that was urged upon the Spirit of God. Early in the fall Dr. Stebbins preached a sermon on the Spirit as a source of power, whether in the development or personal character or the prosecution of church work.

Tuesday and Wednesday of each week were observed as days of special prayer. These days were selected because on them we hold our regular weekly meetings for prayer; Tuesday being the evening for the Society of Christian Endeavor, and Wednesday the usual evening for the general prayer meeting.

The whole or a part of a Bible school session was devoted by the different departments to earnest personal appeals to decide for Christ.

Sunday evening, December 2, was the first meeting of the session to receive members. The ten or twelve who came on that evening brought with them the joy of the first fruits and the earnest of the harvest. The members grew at each successive meeting.

On December 28, which was the service preparatory to the communion, there was a gathering of all the applicants for membership. It was an inspiring sight. The room across the hall from the session room was in readiness for the overflow, and it was filled full. The Board of Elders was divided into two working forces, for receiving additional applications for mem-

bership, for obtaining names and addresses, for the securing of pledges for current expenses and for beneficence. It was a busy scene.

The century plant gave intimation that it was going to bloom, and a large number gathered Sunday morning to witness it. Name after name, name after name, was read until the hundred mark was reached, and still the great flower pushed up beyond highest expectation, reaching at last 119, one for each year of the century and one for each century since the birth of Christ, in whose glory the work was begun and ended.

In grateful recognition of God's blessing upon the efforts of Dr. Stebbins and his people in securing this large ingathering of believers, I have given this narrative.

Assistant Minister.

J. M. McELHINNEY,

CHAPTER XXVI.

Dr. Stebbins' Work.

REV. J. WILBUR CHAPMAN, D.D.

One of the elders of my church came to a session meeting last winter and described to us what he had heard of the work of the Rev. Dr. Stebbins, of Rochester. Our hearts were made to glow with the thought that so many people had been led to accept Christ in the Central Church. We at once determined that we would follow out as nearly as possible the same plan. We conferred together as church officers and determined that we would each make it a special subject of prayer. On the

Sunday morning following our conference I preached from the text, "First he findeth his own brother." I tried my very best to lay upon the people the burden of responsibility of souls, and when the sermon was ended I announced that the session would pass through the audience with the pledge cards which the members were asked to take if they would be willing to join with the pastor in seeking to lead at least one soul to Christ during a given time. Quite a number of cards were taken and enough were returned to make it possible for us to form the Committee of One Hundred. The card was as follows:

THE COMMITTEE OF ONE HUNDRED

Fourth Presbyterian Church, New York City.

REV. J. WILBUR CHAPMAN, D.D., PASTOR.

I hereby agree to become a member of the Committee of One Hundred and will strive in every possible way during the next six weeks to lead at least one soul to Christ.

Signed.....

Address.....

On the opposite side of the card was printed something like the following:

In becoming a member of the Committee of One Hundred it is my purpose to follow out the suggestions given us by our pastor from the text: "First he findeth his own brother." I agree in signing the card that I will meet with the Committee of One Hundred whenever called together, so far as this may be possible, and that

all my prayer and efforts shall be centered upon one, until that one comes to Christ.

Immediately we began to hold conferences with those whose names appeared on the cards. We talked together over the difficulties that the workers met in the effort they were putting forth; we prayed for those for whom prayers were requested in our conferences. As the meetings went on from time to time the workers began to report concerning their success, and instead of leading one some were used of God to lead two and three to the knowledge of Christ. Altogether the work was most successful. We had the joy of receiving eighty-two people into our church at the communion following the taking of these pledges, and at a subsequent communion enough more to more than prove that the members of the Committee had kept their pledge made to their pastor and to God. I can commend the plan to churches everywhere, and in some communities where it is not possible to hold a series of meetings it is possible to carry forward such a work as this. That God may make it sucessful is my prayer.

CHAPTER XXVI.

A Good Old Plan.

BY THE REV. R. M. PATTERSON, D.D., L.L. D.*

Years ago, when the Old School Presbyteries of New Castle and Donegal extended into Chester County, Pa., the churches were in the habit in the fall of the year of holding four days' evangelistic services. Each pastor had the charge in his own church, and was assisted by

*An article in the *Presbyterian* of September 18th, 1901.

such brother pastors as he invited to preach. The services extended through Tuesday, Wednesday, Thursday and Friday, morning, afternoon and evening. The whole neighborhood turned out to attend. Those who lived at a distance from the church took their dinner and supper with them, and so remained all day on the ground.

Those four days' services were grand factors in the life of our Church—the most successful kind of revival and awakening seasons. They deepened the spiritual and social life of the congregations and added many to the communion rolls.

Let me give an account of one in which I participated early in my ministry, which had a great effect on me personally, and which is still vivid in my memory.

The Rev. J. C. Thom, one of the most lovely of men, and I, were in the Theological Seminary together, and were ordained and installed about the same time; he in the Waynesburg or Honeybrook, and I in the Great Valley Church, about twenty-four miles apart. In the first fall after his settlement, Mr. Thom arranged for one of the four days' meetings. Several other pastors were to preach, and among them I was to give four sermons—on Thursday morning, afternoon and evening and Friday morning.

The services began, but on Tuesday and Wednesday seemed to be a failure. The brethren on whom Mr. Thom depended were unable to be present. The only one whom he had with him was Dr. B. B. Hotchkin, of fragrant memory, a neighboring New School pastor. After the Wednesday afternoon meeting, Mr. Thom sent one of his elders, driving across twenty-four miles, to tell me of the failures and of his consequent down-

heartedness, and to urge me to be sure to keep my appointment. I remember the surprise with which I saw the elder after his long ride, come into my prayer-meeting with his message.

I drove over the next morning and preached the four times that had been arranged. I adopted a system in the sermons that I gave, so that each prepared the way for the next, and all ended in a climax. I have them yet in soiled and yellow MSS., though I did not use the MSS., in the pulpit. The first was on "Dead in Trespasses and Sins," showing the natural condition of all. The second was, "The Promise is to You," etc., showing the Gospel remedy and its offer. The third was on "Quench Not the Spirit," showing the divine efficiency and the danger of resisting Him. The last was on "The Harvest is Past, the Summer is Ended, and We Are Not Saved," picturing the irreparable loss and ruin of those who resisted the Spirit and sinned away the day of grace. The church was crowded, the whole community seemed to be present.

No spiritual interest had manifested itself up to Thursday afternoon. But at the close of that evening service there were two or three inquirers. At the close of the Friday morning service there were about a dozen. At the close of that afternoon service, the horse and carriage were waiting at the door to start with me, so as to get home early in the evening. Before leaving I stopped to look into the large lecture room in which Mr. Thom had invited inquirers to meet with him. It was full, and as a result, at the communion a few weeks after, there were, as I recall, a great number of additions to the church.

That was my first evangelistic experience. The effect on me was great. I have never forgotten it.

As a part of the general evangelistic campaign which has been happily inaugurated by our General Assembly, could we, through our country churches, revive those four days' meetings? Acceptable traveling evangelists cannot reach all. Pastors should each, with others, be evangelists and mutual helps. Preaching not long ago at a service preparatory to the communion, the pastor said to me at the close that he had no idea I was "such an evangelistic preacher." I was rather taken aback, for I cannot understand how full Gospel preaching can be other than evangelistic. The great mass of my sermons certainly may be so dominated, and so it seems to me it should be with all pastors, and they should be mutual evangelistic helps.

CHAPTER XXVII.

Two Bands.

BY THE REV. R. A. ELWOOD,
Olivet Presbyterian Church, Wilmington, Del.

I have organized in Olivet Church two bands on the plan that Christ organized His disciples. A Seventy Band and a Twelve Band, composed of volunteers who are willing to labor with Jesus for His sake.

Christ sent His seventy disciples forth, two by two, to visit and tell of Him. Our volunteers of the Seventy Band visit two by two, and tell of the church and its services and invite persons to come. On Sunday evening, our church ushers, who are all active Christian men, hand a

card to each stranger coming into the service, and during the song service I request from the pulpit, that persons receiving cards, sign them, each giving his name, address, and whether or not a member of any church, and place the card on the collection plate.

Immediately at the close of service these cards are handed to me, and I in turn hand them to members of the Seventy Band, who some time during the week visit these friends and report to me on the following Sunday. Then, if the way be clear, I visit them during the week. This plan is working successfully in our church.

The Twelve Band is composed of volunteers who desire to do personal work. This Band is under instruction of the pastor, who teaches them how to use the Bible in dealing with inquirers. The members of the Twelve Band work in the after-meetings on Sunday night or personally visit those to whom they may be sent.

At the close of our Sunday night service, which is always evangelistic, with plenty of congregational singing, a short, earnest gospel sermon, and sometimes an appeal for manifestations, either by standing or raising the hand, we go downstairs to the after-service. A hymn is sung while the people gather, a prayer offered, and I say a few words; then the Twelve Band goes to work, Bibles in hand, with those who show any interest. The results are splendid, not only in accessions to the church, but in the spiritual growth of the members of the Band.

CHAPTER XXVIII.

The Conversion of Children.

BY THE REV. THEODORE L. CUYLER, D.D.*

The most important ten years of human life are from six to sixteen years of age. An enormous proportion, perhaps a majority of people, who pass twenty-one irreligious are never converted at all. Mr. Spurgeon says that the most healthy Christians in his church are commonly those who began to serve Christ when they were young. Such has been my experience and that of many other pastors. Yet some very worthy Christians are strangely skeptical in regard to the conversion of children—especially their own children.

In my humble opinion, if a child can love its parent, and trust its parent, and obey its parent, it can love and trust and obey God. These three mental acts are the very essence of Bible piety. An ordinary child of ten years can appreciate the story of Christ's life, His deeds of mercy, the sweetness of His promises, and the meaning of His death for sinners, about as well as a man of three-score. A child can love the Lord Jesus with all the ingenuous ardor of its young heart; and in every thought and act towards Christ that child may have the supernatural aid of the Holy Spirit. Just as soon as your son and daughter are old enough to understand right from wrong, they are old enough to do right or wrong. Doing right is a religious act; doing wrong is sin. Sorrow for wrong-doing is contrition. Ceasing to do wrong, from right motive, is repentance. Asking

*From "Christianity in the Home," by Dr. Cuyler.

Christ to forgive wrong is an act of faith. Keeping Christ's commandments is the very core of Christianity. Surely there are innumerable instances in which children have exhibited all these "fruits of the Holy Spirit." Some of the most beautiful examples of deep and fervent piety that I have ever witnessed have been displayed by hearts that were under twelve years of age.

It may be said that "children's minds are volatile and changeable." So they may often be, and therefore require all the more of wise and careful handling. But are grown people never changeable? Do men and women of forty years old never become backsliders? I had rather risk the volatility of childhood than the temptations to self-seeking sharpness and worldliness that beset middle life. If childhood is credulous, manhood and old age are too apt to be skeptical. Better a heart that believes too much and too easily than one that is too slow to believe and to move at all. Oh, be assured, all ye pastors and parents and teachers, that there is no such soil in the world for religious truth and converting grace as the heart of a frank and susceptible and teachable child. From such soil often grows the loftiest and sturdiest piety of after years. "Those who are planted in the house of the Lord flourish in the courts of our God."

At what age should a child be admitted to the church? To this question the answer is that every one should be admitted to Christ's Church as soon as they give good evidence of Christian character and conduct. The Church is for all who love the Lord Jesus and who seek to serve Him. The Bible never makes age a condition of salvation. Shall a truly regenerated child be

kept away from Christ's table until it has got over being a child? And what is the use of having a fold if the lambs are all to be kept out until they can stand rough weather?

Great care should be exercised in the admission of children into the Church. Haste and injudicious handling may work a mischief that cannot be easily repaired. Not only should there be good evidence that the "root of the matter" is in the young heart, but the solemn and far-reaching step should be fully explained and thoroughly understood. In no direction is there more danger of sad blundering than in dealing with the souls of children.

In the recently published biography of that eminent servant of God, Professor Austin Phelps, is a most suggestive account of his own experience when he was twelve years old. He says, "There was a revival of religion (in his father's church) which affected me powerfully for the time. I went through the usual excitement of such scenes, attended children's prayer-meetings, took prominent part in them, prayed much in secret, and thought of little else than the salvation of my soul. If any one at that crisis had kindly diverted my thoughts from the idea of regeneration to that of simple right living in the ways natural to a child, I think I might then have become a child of God. What I needed was to be made to believe in truth-telling, honesty, honor, unselfishness, care for the happiness of others as well as love to God and trust in Christ as Christian things. I had no conception of them as such. I longed for, and prayed for, and—worst of all—waited for some sublime and revolutionary change of heart; and what that was as a fact in a child's experience I had not the re-

mostest idea. My belief is that hundreds of older people turned to God in that revival. But I have yet to learn of one of my own age who was at all benefited by it. To me it was an unmitigated evil, hardening my religious sensibilities, and the prelude to a period of worldliness in which I lived without prayer."

Professor Phelps was not only a brilliant scholar, but a devout and orthodox theologian, and his testimony here is of great value on two important points. He emphasizes the importance of ethical instruction with children. To ask a child only these questions, "Do you love Christ?" and "Do you want to be a Christian?" and then fail to tell them that the only proof of that "love" is that they aim to keep Christ's commandments, is a fearful mistake. It is an appeal to the emotions, and not to the conscience, and it is likely to end in a thin, vaporous religion, or in a reaction towards hardness of heart. Conduct is the main idea to be kept before the child's mind, and when the Holy Spirit is doing a genuine work in that child the result is seen in making that child a better boy and a better girl in the home, in the school, in its plays, and everywhere else. "By their fruits ye shall know them."

The other important point is that in a revival no one needs more wise and careful and prayerful handling than the young and susceptible. They are so liable to be carried away by currents of sympathy or else misled by well-meaning but injudicious bunglers. The wholesale process of dealing with them in the mass—whether by an evangelist, or a pastor, or a Sunday-school superintendent—is fraught with prodigious dangers. Each child should be dealt with individually, and according

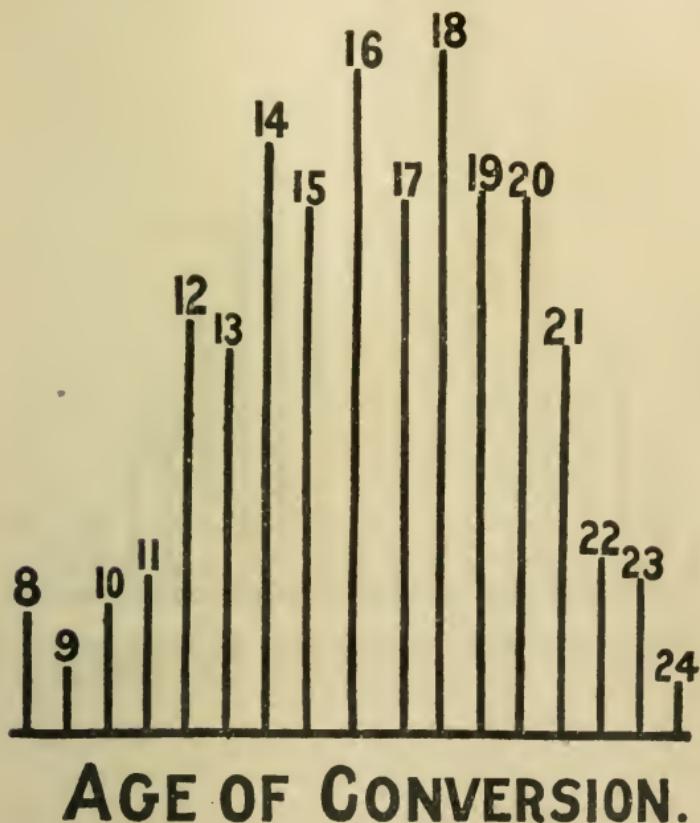
to its peculiar temperament and surroundings. A parent is God's appointed trustee of a child's soul, and a Christian home is God's ordained training-school. When the child has no such home influence, then the pastor and the Sunday-school teacher should fervently pray for common sense and Divine direction, as well as for loving patience, while they are attempting to guide childish hearts to Jesus and to a true Christian life.

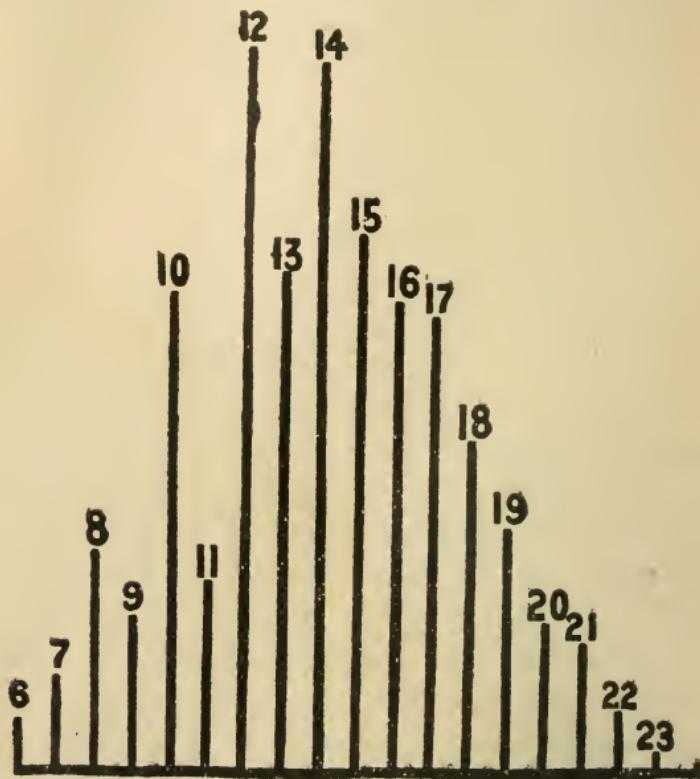
CHAPTER XXIX. *Age of Conversion.*

The two diagrams which are here presented are furnished by a New York business man, Mr. Charles T. Kilborne, who writes concerning them:

"I may say briefly that the one, showing "Age of Conversion," was the result of a very careful investigation made among a large group of grown young men, the number being sufficiently large to get a fair average, and they being of sufficient maturity to understand the importance of careful and accurate responses. These results as disclosed by the responses and manifested in the diagram are closely identical with other tests made by careful and trustworthy men at other times. The other chart "Age of Religious Interest," was made up from returns received from a similar group under similar surroundings, and its great value is found in this, viz: It shows that if the same pressure had been brought to bear upon these young men at the earlier age, they would have responded just as readily as they did at a later period. They practically stated that they had as deep religious interest at the earlier ages as later, and the

failure on the part of older Christians to recognize this fact led to the deferring of their acceptance of Christ and confession of Him. If people recognized the truth set forth in the diagram showing religious interest, it would not be long before the figures in the second diagram would be decidedly changed, and of course the application of this is so plain as not to require comment."





AGE OF RELIGIOUS INTEREST.

CHAPTER XXX.

Decision Day in the Sunday School.

BY THE REV. J. WILBUR CHAPMAN, D.D.

Fourth Presbyterian Church, New York.

If a farmer were to occupy all his time in sowing the seed and make no provision for the gathering of a harvest which he would have a right to expect, we should think him bereft of all reason. There are certain laws governing the sowing of seed, the watching for growth and development and the reaping of the harvest. It is likewise true that there are certain well defined laws concerning the use of God's Word in teaching and preaching. It is the good seed indeed, and the heart of a child has always been found to be particularly good ground upon which it may fall.

There is a clear promise in the Bible that God's "Word shall not return unto Him void, but shall accomplish that which He pleases and prosper in the thing whereunto He hath sent it." If, therefore, there are few conversions and the harvest in the Sunday-school is not gathered, the responsibility for failure cannot be with the Lord of the harvest, but must be with those of us who are supposed to be the laborers in His harvest field. I can find no reason in God's Word why there should not be a constant ingathering of the children and young people into the kingdom of Heaven, why there may not be frequent harvest seasons and oft-reported decision days. In order that Sunday school workers may be led to expect and work for such seasons of blessing, this message is sent forth.

It is necessary, first of all, that there should be certain propositions stated and accepted before we may be expected to gather the results of our work.

First—It must be accepted as true that when a child has reached the age of accountability, where he may intelligently accept or reject Christ as a Saviour, he needs Christ in order that he may be saved. “There is none other name given under Heaven or among men whereby we must be saved.” This text applies to a child having reached the age of accountability as well as to those older in years. If we do not accept this statement we shall not be much concerned about their souls.

Second—We do not know just when our children may reach the point of responsibility. It is said that in the Niagara River there is one point called “Past Redemption Point,” and that if one reaches and passes this place, he is hurried on to the Rapids and the chances are all against his life being saved. We do not know at what age our children may pass this point in their lives.

Third—This being true, it is wise for us to present Christ to them as a Saviour very early in their lives. It is said that the cannon ball passing through a four-foot bore of the cannon receives its impulse for the whole course it is to travel. And the statement has been made that the Catholic authorities have said: “If you will give us your children for the first nine years of their lives, you can never win them away from us.” It is, therefore, doubtless true that many a child receives impressions before he is ten years of age that determine the whole course of his after life. What an awful responsibility not to present Christ to him as Saviour and keeper.

Fourth—The history of the Church proves that many of those who have been the real pillars in the house of God came to an acceptance of Christ before the age of twelve years. So, whatever may be our individual opinion concerning the conversion of children, God has set His approval on the work and has said: “Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven.”

In an audience of 5,000 people in a Western city, I asked all who had accepted Christ between the ages of ten and twenty to rise, and it seemed as if the entire audience was standing. When those who had come between the ages of twenty and thirty were asked to stand the number was greatly diminished, not more than four hundred being on their feet. When the ages were changed to between forty and fifty, there was not more than a hundred standing, and when it was suggested that all who had accepted Christ between the ages of fifty and sixty should stand there were only four in the five thousand who stood to make such confession. I am aware that this may not have been an exact test, for all may not have perfectly understood the call, but it can be proven by the statistics of the Church that the majority of people come to Christ before the age of twenty, and if they do not come at this time the chances begin to run mightily against them.

Fifth—To put any hindrance in the way of their coming, or to be indifferent to their acceptance of Christ, is a responsibility too grave to be borne by any of us.

The little son of a distinguished minister came to him one day to say that he wanted to become a member of the Church. His father thought he knew the boy and

said to him: "My son, you may not just understand what it means to join the Church." The child, however, assured him that he did. Finally the father persuaded him to accept this proposition. He said: "We are just now going away for the summer vacation. When we come back, if you still wish it, we will then take you into the Church." This was not according to the boy's desire, but he yielded. The summer passed, but, said this minister: "When I came back in the fall I came back without my boy. He died in the summer days." Doubtless the child was accepted of Christ because of his desire, but I am firmly convinced that he ought to have been in the Church, and the father believes it, too, to-day.

There are those who will not come to Christ if they are not urged to do so in childhood. In one of the cities of New York a minister arose in one of the meetings to say: "Let me tell you of a playmate of mine, a little girl. There was a special service in the school of which we were both members; an appeal was made which resulted in my own conversion. This girl was even more deeply moved than I, but there being no one to lead her to a decision, she left the school. I met her years after in Paris, when I asked her if she ever became a Christian. With a sneer on her face, that had once been wet with tears, she said: "Why, I never think of it, and have not for years. I have clearly made up my mind that I shall never be a Christian." What God in His mercy may do for her before her life's journey ends I cannot say, but there was a time when, as a child, one touch of helpfulness would have led her to a decision.

Sixth—When you lead a child to Christ, as a rule, the work does not stop with that one little life. Others have been won indirectly by that one. Characters have been transformed and entire homes have been changed by the conversion of children.

I was preaching in an Ohio city when I had one night pointed out to me in the audience one of the leading business men of the State. His wife sat with him, and between them their one little child. I have never had more indifferent or inattentive auditors than the gentleman and his wife; they paid no attention to either speaking or singing, but the little child scarcely took her eyes from me. The meeting closed and they went home; the child's heart had been touched. When she climbed up into her father's arms to say good-night, she said to him: "Papa, I wish you would be a Christian, so that I could be one, too." What the sermon and the song failed to do, the child accomplished. And before they slept that night both the father and the mother had yielded themselves to Christ.

It is not impossible that a "Decision Day" in the Sunday school might mean entire households saved. If we have been faithful in our work as teachers and superintendents, there are certain things we have a right to expect from God.

First—That He will honor His own Word.

If you have presented the plan of salvation to your scholars and stand ready to be used of God to help the scholar to a confession of Christ, you have a right to expect that He will set His seal upon your work.

Second—If you have presented Christ to your scholars, you have a perfect right to believe that the Spirit of

God will witness to Him and make Him a power in the life of your scholar, for this is His work.

Third.—You have a perfect right also, these conditions being fulfilled, to look for and expect the conversion of the scholars of your class.

THE NAME.

The day in the interests of which this message is sent forth may well be called "The Decision Day in the Sunday school." It would be perfectly natural to expect conversions constantly, and if our schools were as God would have them be, our children would come as naturally into the kingdom of God as the sun rises in the morning and sets at night. But it is a wise thing, even if this be true, to appoint certain days when decisions may be wisely and strongly urged. These days may be more or less frequent, as the workers in the church may elect, but ought certainly to be observed each year, although in some schools they are held as often as once a quarter and always with blessing.

Let the following rules be adopted, or modified, so as to meet the needs of the various communities, and the writer can assure those following them that the efforts will certainly be crowned with success.

1. Plan and pray about the time you set apart and let it be far enough in the future to prevent anything coming in the way of its successful prosecution or standing before it as a hindrance.

2. When the day arrives let the pastor preach such a sermon as would lead parents to see their responsibility and to make the teachers understand their opportunity for marvelous service.

3. Appoint a prayer meeting for the teachers at least half an hour before the time of the session of the school. In this meeting let special prayer be offered; first for the teachers, that they may be specially anointed for this special work; second, for the unconverted scholars. It is a good plan to have the names before you for special mention. In one school in Pennsylvania the pastor himself had secured the names of seventy-five of the scholars who had not accepted Christ, and with all the teachers on their knees he read over these names one by one until he could read no more, because of the sobs of those who filled the room, and he told me when the results were tabulated that he did not believe there was one of the seventy-five that had not taken a stand for Christ.

4. Make the session of the school special in every way.

(1) Sing only such hymns as would produce a tender impression upon both scholar and teacher. Much of the so-called Sunday school music would be inappropriate for such a day. Such hymns as "Just As I Am Without One Plea," "Nearer, My God, To Thee," "Jesus, Lover of My Soul," and "Jesus Paid It All," would be more helpful.

(2) Mark the attendance and take the offering of the school, so that nothing may be in the way at the close of the session when the special appeal is to be made by the pastor.

(3) Call on different teachers to pray briefly as they sit with their scholars, so that at once it may be understood that the session of the school is special and that you are waiting much upon God about it.

CHAPTER XXXI.

Summer Evangelism.

BY THE REV. J. F. CARSON, D.D.

The need of some special method of presenting the Gospel in the summer season arises from the condition in which the Church finds herself. From the first of June to the first of October there is a practical cessation of aggressive church work in our cities. Two other months, May and October, are broken into and the church has left about six months in the year in which to carry on her aggressive work. During the summer months many churches close and many others might as well close as far as an attendance of the people is concerned. The people will not go to church during the summer. But the people are in the city during the summer. These people have a claim upon the ministries of the Church and the Church has a mission to them. If they will not come to the church, the church must go to them, must meet them on their own ground, preach to them in the places where they are in the habit of going.

Among the methods for reaching the people during the summer season, those which take advantage of the people's desire for the open air are the most successful. People sit on the steps and not by the fireside on summer evenings. They ride in open cars rather than the closed during the Summer. They prefer the boat, with its broad decks, to the train for travel. The Church should meet the sentiment of the people and preach to them in the open air.

There is abundant endorsement of this open air work. Ezra's pulpit of wood was erected in the open air.

Christ taught more on the mountain-side and the sea-shore than He did in the synagogue or in the upper room. Paul was an open-air preacher. Whether on Mar's Hill or in the market place, he preached where the people thronged. It was an old man preaching in the open air who was the instrument in the conversion of Justin Martin. Wickliff's poor priests preached almost exclusively in the open-air. Peter Waldo and his associates were open-air preachers. John Huss began the Bohemian Reformation in open-air services. John Livingston's great sermon, which led to the conversion of five hundred Scotchmen, was preached in a storm in the open air. John Welsh preached almost incessantly in the open air. George Whitfield's open-air preaching at the Kingswood Colliery was attended by thousands. When he went to London he was urged to preach in some church or hall; it would be more dignified and more seemly; but he says he was controlled by an overwhelming passion to preach in the open air, and so on Moorsfield he preached the Gospel to thousands. John Wesley was at first opposed to open-air preaching, fearing that it might bring the movement which he led into disrepute, but when he realized the results which attended such services he became an open-air preacher. Hartwell Pratt's "Glad Tidings Tent" in New York has been the birthplace of many souls. The tent services carried on by the Presbyterian Evangelistic Committee in Philadelphia have resulted in the salvation of many and in the strengthening of the faith of more. This work has been so successful and so richly blessed that special attention is called to the next chapter on "The Philadelphia Tent Movement."

CHAPTER XXXII.

The Philadelphia Tent Movement.

The Committee directing the Tent Movement in Philadelphia during the past three summers represented the Presbyterian Social Union, which is an organization of the laymen of the Presbyterian Church, and the two Presbyteries of Philadelphia. Headquarters were established in the Witherspoon Building, where the Committee met weekly, and from which point the General Secretary, Rev. James B. Ely, gave his entire time to directing work of the various tents, visiting in the homes, and the work in connection with the various sub-committees. The central office was equipped with stenographer, office boy, typewriter, and telephone. Each member of the General Committee was placed upon one of the following sub-committees: Speakers, Tents and Locations, Finance, Music and Press.

LOCAL COMMITTEE.

In districts where it was determined to locate tents, Local Committees were organized from the neighboring Presbyterian Churches. These committees were in immediate charge of the work within their own bounds. Fully one hundred men served on various local committees. A larger number aided the services by attending and often assisting, as occasion required. All work, such as ushering, organizing choirs, looking after the tents, securing helpers for inquiry meetings, distributing invitations, notices and tracts was faithfully attended to by the Local Committees.

TENTS.

Seven tents were in operation during the past summer. Five of them were moved from one point to another. Two of them remained in their original location during the entire summer.

HELPERS.

It was found that in order to secure satisfactory returns, the work of preaching and singing in meetings must be supplemented by personal work not only in the inquiry meetings, but also in the homes. Seven men gave their entire time to assisting in the details of the conducting cottage prayer meetings. Between six and seven thousand homes were thus visited during the summer, and in some cases several visits were made to the same house. All who confessed Christ in the services were, so far as their names could be secured, visited in their homes, and in some cases visited several times. Many were by this means located in churches of their choice. In a large number of homes family worship was established. In some of the districts, cottage prayer meetings were regularly conducted.

THE SPEAKERS.

Some idea of the extent of this work may be had from the number of men who were engaged in it. In addition to the members of the local committees, the helpers, the singers and the city pastors, many of whom preached frequently in the tents, the following speakers from outside the city were engaged in the work—some were engaged through the entire summer, others

gave only a few services: Mr. John Willis Baer, of Boston; Reverend J. F. Carson, D.D., of Brooklyn; Mr. Rowland D. Edwards, an English Evangelist; Reverend William M. Hindmann, D. D., of Lincoln, Nebraska; Rev. C. A. R. Janvier, of India; Reverend Samuel Livermore; Rev. John McNeil, the Scotch Evangelist; Reverend L. W. Munhall, Evangelist; Reverend Ford C. Ottman, of Newark; Reverend J. McP. Scott, of Canada; Mr. F. Shieverea, Evangelist; Rev. Arthur J. Smith, Evangelist; Reverend R. Howard Taylor, of Baltimore; Rev. D. S. Toy, of Baltimore; Rev. H. H. Wells, Evangelist.

EXPENSES.

The cost of the work for last Summer was \$10,612.93.

This sum was distributed as follows:

Office Expenses (salaries, stationery, postage, telephone, etc.),	- - - - -	\$1,498.52
Speakers,	- - - - -	3,291.24
Helpers,	- - - - -	898.00
Tents and Maintenance (light, chairs, jan- itors, etc.),	- - - - -	2,185.68
Music,	- - - - -	2,014.68
Advertising (street cars, daily papers, post- ers, etc.),	- - - - -	724.81
Total	- - - - -	<u>\$10,612.93</u>

All of this money was secured by voluntary contributions. No collections were taken at any of the tent services or other meetings. Nearly all the money was pledged by contributors before the work was begun.

ESTIMATE OF EXPENSES OF ONE TENT.

If tents are purchased, approximate price of a tent to hold from five to six hundred people is \$250.00 and of a tent to hold from three hundred and fifty to four hundred people, \$175.00 If tents are rented, the rental would probably be from \$50 to \$100 for the season of three months.

The other items of expense connected with tent services are as follows:

Renting of chairs, per hundred, \$7.50 a month.

Kitson lights, per light, about \$10 per month, two lights for each tent.

Janitor, per week, on an average \$9.00.

Regular music, per week for each tent, \$20.

Special music, per tent, \$12.

In addition to these items, the expense of helper and evangelist must be added. Advertising cost per tent per week, about \$5.

A collection of suitable hymns (words and music) can be had at 5 cents per volume. There are about one hundred hymns in a volume, prepared by the Presbyterian Evangelistic Committee of Philadelphia.

RESULTS.

During last summer there was an average of fifty meetings held each week. Ten children's meetings were held weekly. About 15,000 was the aggregate attendance every week. An aggregate of fully 150,000 people were brought under the influence of the Gospel directly during the summer. Christian workers have testified to the stimulus they themselves have received

through the work. Fully six hundred of those who professed conversion were visited personally by helpers. Many, in addition to these, accepted Jesus Christ as their personal Saviour. In certain sections, policemen joined with many others in testifying to the good effect of the meetings on the community as a whole. Mr. John H. Converse, chairman of the Philadelphia Committee, has written: "The tent services for the past three years have been instrumental in founding new churches. Undoubtedly much may be accomplished in this direction. Profiting by experience, it is the purpose of the Committee to locate tents so that they may lead, if possible, to permanent work. The method of managing and supervising the tent services in each locality by a committee drawn from the adjacent Presbyterian churches, is intended to make the tent services directly conducive to building up the neighboring churches.

CHAPTER XXXIII.

The Organization of the Tent Movement.*

BY THE REV. JAMES B. ELY,

Secretary of the Philadelphia Presbyterian Evangelists
Committee.

On the human side, the effectiveness and wide-extending influence of the Philadelphia movement through the city has been largely due to its being a systematic and organized effort. Men of various gifts and talents find active place in it. Ministers, laymen, young people, Christian workers of all classes are

*From an article in the *Presbyterian Journal* of August 1, 1901.

appealed to for service. The bringing together and uniting the various forces and directing them is in itself more than half the task.

The unique feature of the Philadelphia committee which distinguishes it from other evangelistic efforts lies in the fact that it is an officially appointed agent of a single denomination. It has not been the plan of the committee to work on entirely denominational lines, but rather to preach the simple gospel of salvation in its broadest sense. The denominational feature is commendable because of the definite locating of responsibility and the bringing to the front in a prominent way this important branch of the church work, which has too long and too often been only assumed.

The Committee on the Tent Movement represents the two Presbyteries of Philadelphia on the ministerial side and the Social Union (a layman's organization) on the laity side. Twenty-nine men—fifteen ministers and fourteen laymen—constitute the committee, and are officially appointed by the organizations mentioned. The organization of such a committee is not a formal matter, existing only in name, but the work is divided among several sub-committees and faithfully attended to by them.

SUB-COMMITTEES.

It is the work of the Committee on Speakers to correspond with ministers and evangelists, and to make all definite engagements and arrangements with them. By the committee speakers are assigned to the tents in which they are to labor.

The work of the Committee on Music is to provide song books and to engage soloists, organists, cornetists, precentors, etc. The committee has found it, however, good policy to place considerable responsibility for providing music upon the local district committees.

The work assigned to another committee is to provide tents, some of which they buy; others are rented. They also have the responsibility of locating the same in sections of the city where the General Committee intend to operate. It is their duty, also, to provide the chairs, lighting, stage, platforms, etc.

The Committee on Finance has charge of raising the necessary funds for the work.

DISTRICT COMMITTEES.

In each of the locations where tents are to be situated a district committee is organized, representing as many of the Presbyterian churches of the district as may be able to come into the movement. While the Central Committee provides tents with equipment, speakers, one assistant, bearing all the expense of the same, the local committee is made responsible for the carrying out of the details of the work. It is their duty to rally workers from the neighboring churches and to organize them into ushers, singers, personal workers and visitors in the community. They also have charge of the distribution of the literature and all the advertising matter connected with the tent. The effectiveness of the tent work rests largely with the local committee. All the meetings are reported in detail on a postal card prepared for the purpose to the central office. By 10 o'clock daily the

Central Committee, through the system of reporting, is acquainted with the condition in all the tents, and can give intelligent information regarding the meetings that have been held during the previous nights. The chairman of the local committees are in connection by telephone with the central office. In this way the work is in its minutest detail kept well in hand. To some the organization may seem elaborate, but it is perfectly simple and thoroughly workable. The committee realizes, however, that in addition to the organization and the elaborate machinery that may be required to manage the work, it is not by their might nor power, but by the Spirit of the living God, that the real work is truly accomplished.

CHAPTR XXXIV.

Revivals Temporary.

BY THE REV. THEODORE L. CUYLER, D.D.

It is sometimes said as an objection to revivals of religion that they are "mere temporary excitements." True enough. Pentecost lasted one day, but that one day changed the moral face of the globe. Luther's Reformation work was comprised within a few years; Europe and the world feel it to this hour. The memorable revival of 1857 began with a few praying hearts in New York—it culminated in a few weeks; its outward phenomena ceased in a twelve-month. The influence spread across the seas, and around the globe. Did the results end with the end of the excitement? Have its converts all gone back to unbelief and ungodliness?

No! That revival has its enduring monuments in nearly every church on this continent. Its history will blaze on one of the brightest pages of God's record-books, which shall be opened on the day of judgment. Revivals *are* temporary in duration. This is partly to be accounted for through God's sovereignty, and partly through human imperfection. Revivals are commonly short-lived, and they often are attended with a few excesses and false conversions. But would any sane man object to copious rain because it did not continue to rain on forever? Would he object to it, either, because it had swelled a few streams into a freshet, and carried off a few mill-dams and bridges? Shall we do away with steam power simply because the boiler of the St. John exploded and blew a dozen human beings into eternity? Revivals are indeed attended with incidental dangers; but they are only such as belong to the constitution of imperfect human nature. They are in accordance with the divine plan. They are in harmony with church-agency in the best days of the church's history.

CHAPTER XXXV. *Suggestions from Observation.*

BY THE REV. ROBERT HUNTER, D.D.

Union Tabernacle Presbyterian Church, Philadelphia.

For three years I have been closely and actively identified with the management of the tent work in Philadelphia, and from this I have learned that there is need of business wisdom in conducting such work. There are men who have endorsements as evangelists

who are a hindrance to everything with which they are identified. On the other hand, there are men whose every service counts for good. The first thing is, *get the right men.*

Again, my observation leads me to prefer the "inquiry room" rather than "standing up" in the audience. Many stand up whose confession ends right there. Get a man into the inquiry room, and reason it out with him, and then put him in touch with some church, and he is almost sure to stick.

I like the signing of cards, for while it is true that a number never amount to anything, still quite a large number do.

After all, it is the personal work that counts, after the preaching has been done, and also as preparatory to the preaching. May it not be possible that the weakness of much of our modern work is that we make too much of singing (I mean "a good time" in singing) and exhortation, and too little of the quiet appeal of the consecrated worker.

Campbell Morgan struck the nail on the head in urging definiteness in prayer. There are so many, known to believers, who are not saved. Why should we not get them on our hearts and combine to present their names definitely at the throne of grace in secret and pray directly for the conversion of each individual? It is one thing to pray in a general way for a revival; it is quite another thing to pray specifically for the conversion of individuals. We need more of this.

Then again, I would not encourage either the evangelist or the new convert to hold himself up in public in the matter of minute details as to former wickedness.

It is enough to talk about this to the Lord. It is not edifying to anybody and does more harm than good, in my judgment.

CHAPTER XXXVI.

A Pastor's Suggestions.

BY THE REV. ARTHUR W. SPOONER, D.D.

Calvary Presbyterian Church, Camden, N. J.

It seems to me that the starting point for the minister is Exodus, 32:32. Until he feels something like that, how can his motive be the glorifying of God?

God has made it plain by the widespread spiritual dearth of the past few years that mere human devices will do little towards bringing the unsaved to Christ. Has not that which is purely human been unduly exalted? The Church must pray for the unsaved; not an omnibus prayer, but personal, specific prayer. At our communion service last Sunday (November 3, 1901), I called upon my people to vow with uplifted hand to pray constantly that God would help each one to lead at least one soul to Christ before the January communion. The response was large.

The elders must take upon their hearts certain families and become their spiritual sponsors. We have failed to use our elders as they should be used.

In my judgment heroic work must be done in behalf of our church members before there can be much of an awakening. The Spirit works through, not over or around, those who bear the name of Christ. All through next week I expect to preach a series of "companionship

sermons" to my own people. The topics are: 1. Learning of Jesus. 2. Walking with Jesus. 3. Leaning on Jesus. 4. Working with Jesus. 5. Suffering with Jesus. 6. Crowned by Jesus.

CHAPTER XXXVII.

Suggestive Paragraphs.

"Do not send for a man, send first for the Master."

Dr. Cuyler.

Machinery is useless, unless "the living spirit is within the wheels."

A true revival is kindled by the Holy Spirit, but the Holy Spirit employs human agents.

An eminent minister is quoted as saying: "I never had a revival under my ministry without laboring for it and expecting it."

Dr. E. N. Kirk, of Boston, once said: "If I could live my life over again, I would labor much more among the children." That is work that counts.

Polycarp, who suffered martyrdom at the age of ninety-five, was converted at the age of nine. "When he was converted there was a soul saved plus eighty-six years of service."

"The difficulty with a great many churches in this land is that there are so many old stumps in the way of the plow. There are family feuds—church members who won't speak to one another."—D. L. Moody.

Jesus said: "Take heed that ye despise not one of these little ones." "The word translated 'despise' is a very suggestive word. It means literally to think down, to think little or nothing of. The conversion of

a child may be of little importance in our sight, but it is of immense importance in Jesus' sight."

Marion Lawrence says : " I was sitting one day with Mr. John Wanamaker, and he said: ' We have the best end of it. When you save a man or a woman, you save a unit; but when you save a boy or a girl you save a whole multiplication table.' It is a great thing to save a soul at any age, but it is the greatest thing to save a soul plus a life."

Just after Jacob Riis had issued his book, " How the Other Half Lives," in which he made the appeal of his life for help for the slum people, he found this card on his desk

MR. THEODORE ROOSEVELT,

on which was penciled " I have read your book and have come to help." And he helped like a Hercules. His was the spirit of a man of heart which could be moved by the appeal for the needy and the ignorant, and those who were out of the way. The appeal was to him. It re-echoes the pledge of allegiance made by David's mighty men, " Thine we are." Would there were more with the spirit of Theodore Roosevelt !

Charles G. Finney, the prince of American Evangelists, always began with an effort to awaken cold and indifferent Christians before he made any effort to arouse the impenitent. " His sermons," one has said, " were often chain-lightning; they burned into the very core of human hearts, and the glory of Finney's work was that it resulted generally in converted characters and lives. He strove not only to melt human hearts, but, by the Divine

power imparted through the truth, to mould them into some resemblance to the Lord Jesus Christ. Many of the noblest men and women who led in Christian enterprises and moral reforms were the shining products of Finney's red-hot ministry."

Mr. Moody said in an address on personal work:—
"There was a prominent minister in New York City—a good man, too—and one of his elders said to him: 'Why can't we have an inquiry meeting? It seems to me we might have a great many converts just now.' The minister said: 'Well, just to please you I will try one, but I don't believe any one will come to it.' So the next night he announced if there were any persons concerned about their souls, the session would be in the session room and meet them. Why, he might as well have asked them to go before a justice of the peace! If you want to get these people to talk with you, put yourself in their way, and make it easy for them to come and see you."

Revivals usually have small beginnings. Dr. Cuyler says that nearly all the revivals which have been in the churches under his charge commenced in one or two individual hearts. "The first one began with the faithful talk of a sweet young girl to an impenitent friend. In 1872 Mr. Moody (not yet famous) instituted a series of prayer meetings and Bible readings in our new mission chapel; but a couple of dozen persons attended them. 'This seems slow work,' I said to him. 'Very true,' replied the sagacious brother, 'it is slow, but if you want to kindle a fire you collect a handful of sticks, light them with a match, and keep blowing until they blaze, then heap on the wood. So I am working here

with a handful of Christians, endeavoring to get them to consecrate themselves fully to Jesus, and if they get well warmed with Divine love, a general revival will come, and sinners will be reached and brought in.' He was right, and his sagacious efforts were followed by a deep and effective work of grace that changed many hearts and lives. Let us never despise the day of small things."

CHAPTER XXXVIII.

The Parochial Mission of the Episcopal Church.

In his book on "Revivals and Missions," Dr. Chapman has given a full and interesting account of the parochial Missions of the Episcopal Church. We make a few extracts from that account.

Prior to 1869 evangelistic work in the form of parochial missions had been carried on with varying degrees of success, in different parts of this country and of England; but the impulse which was given by the great London Mission of 1890 may fairly be said to mark the beginning of what we may call an evangelistic era in the history of the Anglican communion. The way had been prepared through the prayers and labors of men like Robert Aitken and the priests of the Society of St. John the Evangelist. These men felt, with John Wesley, the need of some quickening power within the Church of England. They saw how the Parochial Mission had become a regular feature of aggressive work in the Roman Church. They saw how whole communities

were moved and stirred by the preaching of Wesleyan evangelists on the one hand, and Dominican and Redemptorist monks on the other. Was it not possible to use such effective instruments in the Church of England? They believed that it was; and the London Mission of 1869 was alike an answer to their prayers and a confirmation of their judgment. In that year, some sixty churches in the great metropolis began a general parochial mission.

From that time, the Parochial Mission has been a recognized institution in the Church of England. The Church of England Parochial Missions Society has a staff of over two hundred missionaries, all of whom, with one or two possible exceptions, are also engaged in regular parochial work. So firmly has the principle of evangelistic work taken root, that a brotherhood of mission preachers has been formed, to devote their whole time to this work. Men of all shades of opinion in the Church unite in advocacy of this movement. The bishops are a unit in its support, but notable advocates of the system are the Archbishop of York, and the Bishops of Rochester and Truro.

While the mother Church was thus active, her American daughter did not fold her hands. There were earnest men in this country who began to feel their way over rough places and through much darkness to safer ground and better light. As far back as 1869, during the session of the General Convention in the city of New York, an attempt was made to organize a society for evangelistic work. At a meeting in Calvary Church, stirring words were spoken by earnest men—Bishops and Presbyters. It would seem that the angel who

stirred the waters of England's Bethesda was troubling also the placid waters of America's healing pool.

One immediate outcome of the New York Advent Mission was the organization of the Parochial Missions Society for the United States. The Bishop of New York is President, and more than twenty of the Bishops are honorary Vice-Presidents, by virtue of their avowed approval of the work. There is a staff of more than thirty American missionaries. Under the auspices of the society there have been held some forty missions. In no case has a failure been reported.

The Parochial Mission Society has given several suggestions as to matter of preparing for a mission. We quote the suggestions as to organizing the workers. Let the rector appoint a large executive committee who must be in complete accord with him and with the missioner, and who shall have a thorough understanding, from the very outset, about plans and methods. This committee should be subdivided in some such manner as this:

1. A Visiting Committee.
2. A Choir Committee.
3. A Publication Committee.
4. A Finance Committee.

The visitors should be chosen from the most earnest of the workers. A map of the parish should be made and divided into districts. Each of these districts should be intrusted to two visitors, who will go together into every house. Anything like condescension or a patronizing manner is, of course, to be avoided. Let the visitors leave cards of invitation, supplementing them with a few kindly words. If the people visited be members

of some other religious communion, it is well to ask them to come on the strength of the help which their example and presence will give. Let such persons be asked, also, to remember the mission in their prayers. The reception which visitors will receive will not always be cordial; but in no case that has yet come to our knowledge have visitors been met with anything like rudeness or insult. The services of men may also be utilized as visitors to distribute cards of invitation in stores, factories, shops, and even in billiard rooms and saloons. In one parish the rector and his assistant undertook this last duty themselves, and were everywhere politely received.

Upon the publication committee will devolve much responsibility. Good business men should be chosen for this work—men who understand the art of advertising. It will be of immense advantage to secure the co-operation with this committee of one or more persons connected with the press. The courtesy of editors should be used to the utmost limit short of imposition. Frequent local notices, a vigorous editorial by the rector, besides paid advertisements, should be inserted from time to time.

The work of the finance committee will not generally be arduous. As far as possible, questions about ways and means for raising money should be kept in the background. Sometimes the vestry will feel justified in authorizing the expenditure of a given amount; sometimes a few individuals will assume all responsibility. Broadly speaking, there need be no anxiety, in any parish on the score of expense. Any venture of faith, short of absolute presumption, will be abundantly re-

warded. A mission need cost but very little; on the other hand, a large outlay may wisely and prudently be made. In general, it may be said that no parish where there is a reasonable prospect of holding a profitable mission, need be deterred by any fear of expense. Wherever the experiment has been tried, so far as our observation extends, the people have surprised themselves by the generosity of their offerings. These different sub-committees should hold frequent meetings by themselves, and the whole working force should meet occasionally for mutual counsel and encouragement.

It is superfluous to lay special stress again upon the necessity of constant prayer? Every one who can should work; but some who cannot work can pray. The absent, the sick, the disabled, the aged—let them all pray unceasingly, BELIEVINGLY, PREVAIL-INGLY.

In the conduct of these missions the society plans to vary the service on Sunday as little as possible. One of the missionaries writes: "It is the invariable rule of the writer to do what the Church directs first, and then to take the largest liberty which is the reward of obedience. In his missions he insists upon having the daily offices, and endeavors, also, to observe a daily celebration. This rule has never been a hindrance, but always a help, to securing attendance at the other services. There may not be many at morning and evening prayer, but there are always the 'two or three,' and these are enough, not only to obtain their own petitions but to represent their brethren, and so make their worship a parochial, as well as an individual, oblation. Morning prayer is followed, after a brief interval which

may be occupied in singing, by an instruction on some point of Christian living or believing. Where the numbers in attendance warrant it, the form of discourse may be that of the sermon, but most missionaries find a colloquial style more effective, and some emphasize their position as teachers, rather than preachers, by remaining seated during the instruction. After a half hour's teaching a collect is said, the blessing given, and the people permitted to withdraw; but any who have questions to ask, or further explanation to seek, are encouraged to remain. There may be a little reserve at first, but the ice is soon broken, and "friend holds fellowship with friend." Of course there are dangers attendant upon this Socratic method of teaching, which only the missioner's tact and judgment can avert.

The main service of the mission is at night. Evening prayer having been said in the afternoon, the liturgical portion of this service is very short. There should be nothing requiring responses or anything to make a stranger feel conspicuous. One passage from Holy Scripture, a few stirring hymns, and two or three collects, altogether occupying ten or fifteen minutes will be enough. Then follows the sermon; a plain presentation of some great truth to arouse the impenitent, the careless, or the indifferent. If these people can ever be induced to attend church, it will be during a mission. Properly directed efforts will bring them. The parish workers must realize that this is the time for their best work. Visiting must not be relaxed. Personal invitations must be pressed more earnestly. Ushers must be on hand to welcome strangers and give them the

best seats. A large placard, with the order of services, in front of the church, may well be replaced by a transparency and an electric light at night. In a city, "dodgers" should be handed to passers-by, within a radius of several blocks, for an hour before the service, inviting all to attend. Sometimes a portion of the choir will sing mission hymns in the vestibule for twenty minutes before the service. Any method is right, which is not wrong, to reach those wandering sheep and "compel them to come in."

The sermon ended, a hymn is sung, during which those who cannot remain half an hour longer are asked to retire. Then follows the after-meeting. The aim in this meeting is to bring the truth home to individual hearts and consciences. The manner rather than the matter of preaching is changed. "We beseech Thee to hear us, good Lord." Some missionaries approach people in the pews, and pray with them then and there. This is Mr. Aitken's method. Most American missionaries, however, pursue a different plan. Usually no one is approached personally during this after-meeting. Many persons will resent being made conspicuous in this manner. The after-meeting, therefore, is closed, and what may be called a second after-meeting is begun. The missionary has asked all to retire who do not wish to speak to him on the subject of personal religion, or who are not willing that he should speak to them. This gives him a perfect understanding with those who remain. He has no "anxious seat" or "mourners" bench; he has used no unseemly constraint; he has resorted to no questionable device to bring these people to him, but here they are—a number of inquirers,

ew or many, with whose eternal welfare he must deal. Some can be satisfied easily—a few words will suffice; others will need a longer interview, and the missioner will appoint an hour to meet them individually, or perhaps he will have some judicious helper, clerical or lay, at hand, who will be competent to furnish the needed counsel at once. The experience of missioners everywhere is singularly alike in this particular. At first very few remain—sometimes none. "Well," says Bishop Thorold, "why be disappointed? All hearts are at the Lord's disposal, and as soon as it seems to Him that you can help them by their coming to you, be quite sure that they will come. For as the weeks go on, and the opportunities are fewer, and the impression deepens, and the arrows wriggle in the heart, they do come, they must come, first one, then another, until the general and sudden thaw is like the breaking up of the ice in some Arctic river."

CHAPTER XXXIX.

Catholic Missions.

In his book, "Revivals and Missions," Dr. Chapman says:

The holding of special missions for the reaching of those not identified with the Catholic Church has the sanction and support of the Church and the cordial sympathy and help given the missioners by authorities may well rebuke the Protestants oftentimes because of their lack of sympathy not only, but their positive opposition to revivals or missions.

Yet, while emphasizing the work of the missioner, the Church most clearly states that every priest is to be constantly seeking for souls. A clear statement of this fact is presented in an article written by the Rev. Walter Elliott in *The Missionary*.

Sometimes we hear things said which will indicate a doubt as to the capability of diocesan priests for missionary work with non-Catholics. The parish clergy are often supposed to be, by both training and temperament, unfitted for addressing non-Catholics in public. As to training before ordination, there is no essential difference between that of a missionary and that of a parish priest. Both are to be Catholic priests and must be similarly educated; God has made the entire priesthood apostolic. Zeal for souls is its fundamental trait.

And as the training and the inspiration of the priesthood are one, whether for religious or diocesan priests—the sacred learning and all the holy sacrifice being identical, the Gospel and the Mass being one—so is the priestly heart one, that heart that throbs with love for the “other sheep.” If a parish priest is equal to his vocation, he never forgets non-Catholics in his ministrations, he never forgets any immortal soul within his reach. He stands for Christ, and with Him he often says to himself, “Other sheep I have who are not of this fold ; them also must I bring.” He always has at least a few men and women under instruction, he always knows a few others who are half converted and whom he cultivates and finally will bring in. *Da mihi animas* is the universal priestly motto; Give me souls is the prayer always uttered by the sacerdotal heart. Let

a priest but feel that noble thirst, and he becomes in time the strongest character, the ruling spirit in his town, and is as masterful to save non-Catholics as to make perfect the lives of Catholics.

The Rev. Walter Elliott gave an account in the *Catholic World* of a mission held in St. Paul's Parish, New York City. We quote a few extracts that show the method of these Paulist Fathers.

The missionaries spent many days, and especially many evenings, before the opening Sunday in the visitation, often returning several times to the same family. During the earlier weeks of the mission the names of obstinate sinners were constantly being handed in, and these were sought after again and again with the best results. In a word, the Apostolate of Shoe-leather preceded that of the living word in the pulpit and the sacramental word in the confessional. We think that the visitation was the most potent cause (apart from the unseen and incalculable influence of divine grace) of the great success of the mission. It set everybody talking, it brought the priest into every family, it was an offering of some extra hard work on the part of the clergy and of practical zeal on the part of the devout laity.

At the same time as the visitation began the help of the Apostolate of the Press, many thousands of cards of invitation were handed around by the priests themselves, and were soon everywhere in the hands, the pockets, and the prayer-books of the people. Meantime, of course, carefully framed announcements were made at all the Masses for some Sundays beforehand and public prayers were offered. The monthly parish *Calendar* contained

extended and thoughtfully-worded exhortations, and the daily papers were induced to print brief notices. A big sign was fixed above the main entrance to the church, changing from week to week, and attracting the attention of the ceaseless tide of humanity surging about the corners and upon the platforms of the adjacent elevated railroad stations—a fact which accounts for many who are not parishioners making the mission.

The division of the exercises into four weeks was a necessity. Each week the church, great as it is, was filled twice every day at 5 A. M., and at the evening service.

The grand total of the four weeks' mission, including children, was over 13,000; indeed it went considerably beyond that number if we count those who straggled in to the Sacraments during three or four weeks after the close.

We opened the non-Catholic mission the closing Sunday of the last week of the Catholic mission. Of course every effort had been made by the missionaries to attract Protestants to the services, depending mainly, however, upon the personal exertions of our parishioners among their friends. Needless to say that vast audiences of Catholics came; but we had, as we expected, a large attendance of non-Catholics every night, no less than six hundred at some of the lectures, perhaps even more. The zeal of Catholics for their own salvation broadened out until it embraced their separated brethren, and by every means allowable sought to bring them to the church. We wish to insist that the reason for the evident improvement in tone as well as increased attendance of non-Catholics at this year's mission is to be at-

tributed to the Catholic people's zeal. In this parish they have been for many years steadily reminded of their vocation to convert their fellow-citizens to the true religion, and now they are pretty fully awake to that holy duty. They know that we are ready to do our part, and always at their service to instruct or even to argue with their non-Catholic friends, and that we have in the church office an unfailing supply of free doctrinal literature. In fact the people are beginning to have a missionary conscience, and results show accordingly. This is illustrated by the way the invitations to non-Catholics were distributed. We printed three thousand copies of the accompanying card, placed them in envelopes, and notified the people at Mass two Sundays before we began with the non-Catholics; the three thousand were gone in a flash—it was hard to get a single card that Sunday noon. They were all addressed and mailed by the people to their non-Catholic friends; and this was a strong reinforcement to the invitations given personally:

You are invited to attend a course of lectures in the Paulist Church, Columbus Avenue and Fifty-ninth Street, during the evenings of the week beginning Sunday, February 6. The topics chosen are calculated to interest you very deeply (bearing as they do upon matters of vital religious interest). They will be presented in a friendly spirit, our purpose being a plain exposition of Catholic doctrine and practice.

This card will secure you a seat during the entire course.

Very faithfully yours,

THE PAULIST FATHERS.

Doctrinal leaflets were eagerly accepted every night. Many hundreds of good books were bought by the non-Catholics at the church entrances (for a very small price to be sure) and taken home to play the silent part of the Apostolate of the Press in future conversions. Ninety-one non-Catholics attended the first meeting of our Inquiry Class. Of these more than three-fourths are practically certain of taking instructions and of being received into the Church in the near future ; this, in addition to about a score of converts already received, men and women whose instruction was found advanced enough to be finished during the five weeks of the mission.

Anyway, we have reason to be thankful to God for our mission, one of a kind given by all communities and by the new diocesan missionaries everywhere in this country. As to converts, our success this time is very encouraging. Consider that every convert, according to the usual rule, will sooner or later bring in at least one other, generally more, and this gives a cheerful outlook. "To him that hath shall be given" is never more true than in the case of a parish in which converts already abound. Each harvest fills not only the barns, but provides seed-corn for yet other harvests.

CHAPTER XL.

Sunday School Evangelism.

In answer to a request from Mr. John H. Converse, Dr. George W. Bailey, of Philadelphia, wrote the following letter, to which special attention is called. Dr. Bailey

has been an active member of the Presbyterian Evangelistic Committee of Philadelphia and zealous in the work of evangelism.

PHILADELPHIA, November 19th, 1901.

MR. JOHN H. CONVERSE,

*Chairman General Assembly's Committee Upon
Evangelistic Work.*

DEAR SIR:

In compliance with your request for suggestions concerning methods of work to be promoted by your Committee, I am pleased to submit the following:

First, that the Sunday School be recognized as a most promising and important field of evangelistic services; promising, because statistics show that eighty-five per cent. of accessions to church membership are from the Sunday School. Important, because the largest number of our scholars come from homes where prayer is seldom heard, and many of them from homes where all the influences are against the Christian religion. We therefore conclude, if these scholars are not brought to Christ during the little time they are in the Sunday School, the chances of their conversion are greatly diminished.

We may also be reminded that the average Sunday School teacher is inexperienced and without a sufficient knowledge of the Word of God to enable him or her to effectively present the Lord Jesus Christ as a personal Saviour; hence the necessity for some general plan of conducting evangelistic services in the Sunday School, and since new scholars are continually being added, these services should be held at stated periods.

As one of the best ways of providing for systematic and regular evangelistic services in the Sunday School, would suggest that once each month, preferably the Sunday preceding the Communion Sabbath, the opening exercises be shortened, the lesson review dispensed with, and the last twenty or twenty-five minutes of *the session* devoted to a prayer meeting, largely in the interest of the unconverted scholars.

The spoken word for the most part should be appropriate Scripture, with brief prayers and hymns. In this service I would encourage the oldest scholars to lead in audible prayer for their unconverted schoolmates, by which means two objects are secured. The scholar leading in prayer is helped, and instances are not wanting where the prayer by scholars for scholars has produced an impression not otherwise secured. Of course, at the close of each one of these services an opportunity should be given for those who will do so to manifest their desire to become Christians.

I am aware that many of our pastors and others do not favor evangelistic services in the Sunday School. We should labor to bring them to a change of mind.

With a sincere desire that the efforts of your Committee may be crowned with our Heavenly Father's richest blessing,

Very truly yours,

(Signed) GEORGE W. BAILEY.

